

MOODY BIBLE INSTITUTE MONTHLY

OCTOBER . . . 1900

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Auburn Theol Seminary
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The Orthodox Protestant Faith

On Sunday evening, August 13, a vesper service was held in Soldiers Field, Chicago, adjacent to the exposition of A Century of Progress. The service commemorated the centennial of Protestantism in Chicago, inasmuch as in 1833 there were organized the First Baptist, Episcopal, and Presbyterian Churches, in that city. The *Chicago Tribune* reported that 10,000 worshipers listened to brief addresses and engaged in prayer, and sang the old-time hymns, but that which interested us especially was a statement of the orthodox Protestant faith, which was read to that great audience, and which we give herewith.—Editors.

1. It is fundamental to the orthodox Protestant faith that the Bible—the Old and New Testaments—is the revealed Word of God.

2. That God is a Triune Being, Father, Son and Holy Spirit, three persons and yet but one God.

3. That the Son of God is Jesus Christ, our Lord, who was conceived by the Holy Spirit and born of the Virgin Mary, and who thus took our flesh upon Him, yet without sin, that He might bear our iniquity (Isa. 53:6) and reconcile us to God through His death on the cross (Col. 1:20).

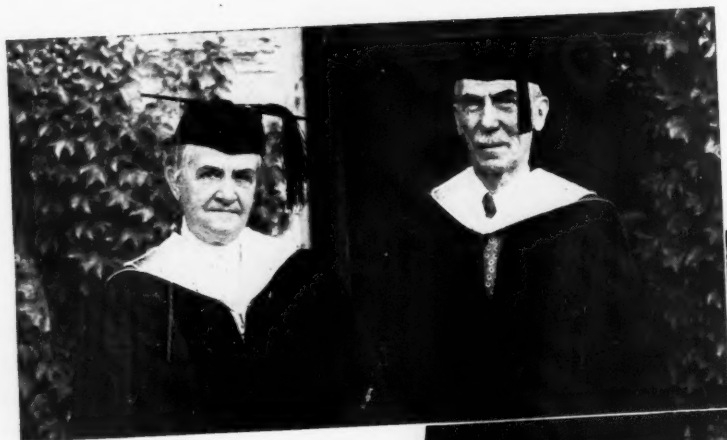
4. That all men are born in a state of sin and therefore under the wrath of God, and that "except a man be born again," that is from above, "he cannot enter into the kingdom of God" (John 3:3).

5. That "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

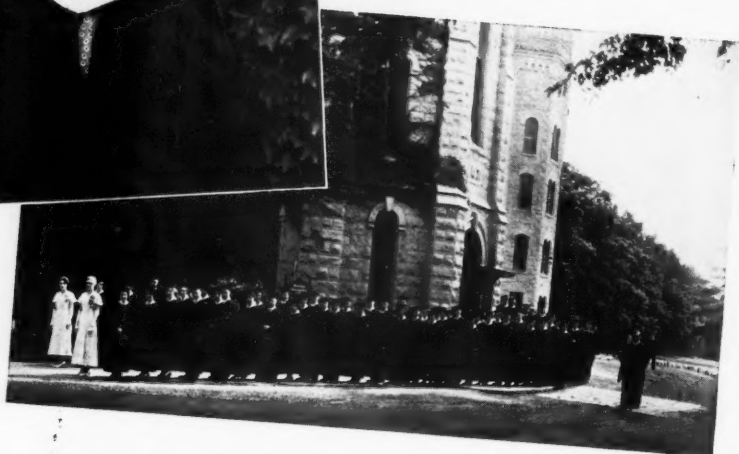
6. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

7. That the mission of the Church is to go into all the world and preach the gospel to every creature, according to the command of Christ, who said: "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:15, 16).

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Drs. Dow and Straw on their Golden Anniversary as teachers at Wheaton. The splendid Christian faculty of which they are members is a visible assurance that Wheaton still adheres strongly to the principles of its founders.



Graduating class of Wheaton College leaving Blanchard Hall for the chapel exercises on Commencement Day, June 15, 1932. In the early history of Wheaton, small classes were the rule. The class shown, however, is one of the largest ever graduated from the institution.

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AT THE seventy-third annual commencement of Wheaton College, the baccalaureate and commencement addresses respectively were delivered by two outstanding representatives of the true Wheaton spirit—Dr. Elsie Storrs Dow and Dr. Darien A. Straw. The occasion was the rounding out for each of fifty years of distinguished teaching service at Wheaton.

Each was associated in the work of Christian education with Presidents Jonathan and Charles Blan-

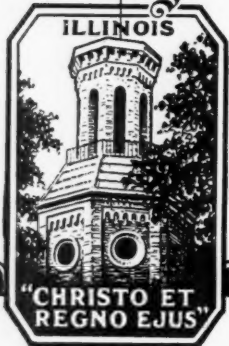
chard. Each is a splendid example of Wheaton's spiritual heredity in the stalwart Christian leaders and teachers of other days. And each has left an indelible impress upon hundreds of Christian young men and women who have gone forth from Wheaton to bless the world.

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Moody Bible Institute Monthly

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Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions; inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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OCTOBER, 1933

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October, 1933

It Is A Long Time

In October, 1894, the foundations of the American Board of Missions to the Jews, Inc., were laid, under God's guidance, by Leopold Cohn, who had been converted from Rabbinical Judaism, and had given himself to the Lord in abandoned obedience to His leading.

Thirty-nine years is a long time, more than a generation; and so far as we know, this is the only Jewish Mission in America that has been under the same leadership for all of these thirty-nine years, without a break. Without blare of trumpets, this work has gone about the King's business, and has tried faithfully to bear witness to the truth; first, to the Jew, with a message of salvation through the shed blood of the Lamb of God. And second, to the Church, with an earnest plea that the Jew shall be restored to the place which God laid out for him in His divinely appointed missionary program. Both of these testimonies the Lord has honored, and it has been our delight to know that we were doing His will.

We say all this, not boastfully, but in humble gratitude to the Lord Who has put us here and Who has cared for us through all these years. There comes a time when it is good to say, "Hitherto hath the Lord helped us!" It is good also for the Christian steward to stop and think of these things when he is considering a place for the investment of the Lord's funds; for we are living in a day of shifting sands, much bombast, the uncertain sound of trumpets, all of which lead to confusion and instability. In such an hour it is best to tie to God, and to "strengthen the things which remain." Perhaps we are nearer the age-end than most of us think.

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Moody Bible Institute Monthly

Moody Bible Monthly

OCTOBER, 1933

EDITORIAL NOTES

Speak not evil one of another, brethren.
—James 4:11.

This injunction has a wide application, for evil speaking has been a reigning offense in every age.

The evil speaking we have to guard against is not so much the flagrant lie and reviling speech as the private ways of calumny, the ungrounded and false rumors, the unkind constructions, the ready acceptance of bad reports, the carrying of tales, and the disposition to dwell upon the worst rather than the best in people, to do what the flies do, skip over what is sound in men to alight upon their sores.

One might think it would deter us from evil speaking of another to reflect how we ourselves are exposed to the same danger. "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). In other words, "it is a game that two can play," and the powers of darkness that inspired your injury to your neighbor can employ your neighbor to injure you in the same way.

And then there is the thought that when we search into the corners and ransack the garret and cellar of our own lives, many things may be found for occasion against us as well as others. Shame for our sins therefore, should be a covering for our brother's sins, and the recognition of our own weakness should make us compassionate toward his weakness. As William Cullen Bryant says:

Dear ties of mutual succor bind
The children of our feeble race,
And, if our brethren were not kind,
This earth were but a weary place.

* * *

Our readers will find in this issue the first of three articles on Christians and the law by our English contributor, which were announced last month.

It is our expectation to run the other two consecutively. We had thought to do the same with the three articles on prophecy by Dr. Ketcham, the first of which appeared in August, the second being found in the present number, but our copy did not work out that way. If convenient, however, his concluding article, "The Clay in Nebuchadnezzar's Image Not Democracy," will appear next month. As previously stated, Dr. Ketcham's views are different from those commonly advocated in the MONTHLY, but the differences are not serious, and as likely as not Dr. Ketcham is right. The lucid statement of Sir Robert Anderson's view of Daniel's seventy weeks, sent us by his friend, Mr. Bloxside, finds a fitting place in connection with Dr. Ketcham's present article.

We beg the particular attention of our younger readers to the contribution by Dr. Johnson on "An Unrealized Responsibility."

No graver theme could command their thought, and no plainer presentation of it could be made. It would be a serious omission, however, and one for which we might suffer, if we failed to say in this allusion to our present make-up, that the author of "Woman's Rebellion and Its Consequences," is a woman, and not a man.

* * *

The One Hundred and Eighth Annual Report of the American Tract Society has come to hand, opening with a comforting and inspiring contribution from its general secretary, Dr. William H. Matthews, bearing the title of this editorial. It is strengthening to have him testify that the Bible adequately meets every present-day need, and to have him remind us that the people of God in other days were "destitute, afflicted, tormented," as they now are, many of them, and that their spiritual leaders inspired them to a victory over their fears through faith.

Seventy-five times in the Holy Scriptures, Dr. Matthews tells us, does God, the Lord Jesus Christ, or a chosen messenger of His, speak to men who feared death, journeys, foreign nations, tests, false religions, poverty, sickness, criticism, reproach, obstacles, bodily harm or failure, and tell them, all timid as they were, to "fear not." The phrase, "Be not afraid," appears twenty-one times in the Bible, he says, and then he adds that which we are sure most of our readers will believe, that when Satan is "scattering terror by night and poisoned arrows of fear by day, making the world afraid, is the very opportunity courageous Christians need to test the truth of God's promises and the dynamic of Christ's life in them."

It is a coincidence that before we had seen the report of the American Tract Society, we had planned to give our Thanksgiving (November) issue something of the character of a symposium on faith—the assurance of things hoped for, a conviction of things not seen (Heb. 11:1, R. V.). By the grace of God, through the gifts of several contributors from other lands as well as our own, we have a number of precious articles on that fundamental to set before our readers, some of the titles of which are:

Faith Superior to Science
Not by Fright, but by Faith
What Is Saving Faith?
Reckon on God's Faithfulness
The Remedy for Broken Hearts

The November issue will thus be a specially good one to mail to friends and acquaintances, both believers and unbelievers, saints and sinners. It will go from our publication offices winged with prayer to the ends of the earth.

* * *

We are not through with the report of

the American Tract Society, which reads like a heaven-sent document for these times.

It fortifies one in the divine promises and God's care over His faithful witnesses. The Society, as its secretary testifies, was founded and is still

carried on by men who believe every fundamental of the Christian faith, and its entire history illustrates the triumph of that faith. Unflinching it passed through all the panics, and depressions, and hard times, and financial scares, and economic uncertainties of more than a century, discovering meanwhile that some of the greatest spiritual blessings ever bestowed on our country came in the midst of such times. And think of the work it has done! Nearly one billion pieces of Christian literature circulated, nearly six million pages of which were given gratuitously to feed souls hungry for the bread of life.

We were particularly moved by what the report said of the work of the colporteurs of the Society, and the nature of the tracts and books sold and otherwise distributed by them. It reminded us of similar men and similar work and similar experiences, though perhaps on a smaller scale, of the Moody Bible Institute and its affiliated organization, the Bible Institute Colportage Association. These colporteurs, or field workers, are competent and self-sacrificing men of God, working for small salaries among neglected and unemployed men and women, going from door to door "with messages of courage from God's Word, backed by their own personal experience of the new birth of a triumphant faith in their fear-stricken hearts." The unemployment situation offers such Christian enterprises an unusual opportunity to show men and women how to lay hold of God when things are stern, and how Christ in them can put fear to flight. The literature put out by them in books and tracts, as Dr. Matthews says, seems to have been written for just such a time as this, and Christians with the means can make no better investment than to continue to supply the wherewithal to keep the blessed ministry alive and prospering.

* * *

We were surprised to learn from its annual report that legacies were one of the chief means of support of the American

Tract Society, and that such bequests have enabled it to go on from strength to strength through depressions like

the present, without curtailing its activities. Some of its supporters gave regularly through their lifetime, and also provided by their wills for the continuance of their work after they had been called home. On inquiry we find that this has been true to a certain extent in the case of the Moody Bible Institute and the Bible Institute Col-

**"Have You
Made
Your Will?"**

portage Association, but occasion serves to urge that it be increased. A generation is arising that "knows not Joseph," and if our Lord delays His coming, the combatting of infidelity, atheism and Modernism in the next decade or two must be provided for in great measure by those who are now alive and have confidence in existing agencies that God is using. As Howard W. Pope says in his well-known tract, "Have You Made Your Will?"

What greater joy could one have in heaven than to meet from time to time those who arrive from earth with the glad news that it was through his beneficence that he had learned to love Christ and long for heaven?

✱ ✱ ✱

A few weeks ago the *Chicago Daily News* printed an editorial with this title in large type on the front page of its issue.

"Let's Face the Facts"

It reminded the public that although a Republican paper, it has sustained the present administration in all its efforts to bring about the restoration of prosperity, a course dictated by patriotism, which should always take precedence over partisan or personal considerations. The editor had reached the conclusion, however, that we cannot make people prosperous by government enactment any more than we can make them sober by the same process. He thought, in other words, that in achieving a business recovery nothing can take the place of well established economic principles, which are economy and efficiency in business management. Exceptions, exemptions and qualifications of the blanket code had become so confusing as to prove it a failure. Individual codes for separate businesses were desirable, because child labor, sweat shops and cut-throat competition should be eliminated, but it were better to make haste slowly. Let the President be supported, was the conclusion of the editorial, but let us not be carried off our feet by proposals whose impracticability is disclosed upon the slightest study. Let us think of both sides of our economic problem, a conclusion the sooner reached by all the better for all.

✱ ✱ ✱

A. A. Berle, Jr., is an adviser to the Reconstruction Finance Corporation, and author of *The Modern Corporation and Private Property*. To

Individualism vs. Collectivism

Scribner's, in June, he contributed an article on "A High Road for Business," which interested and helped us in our thinking by that which he said on the subject of this editorial note. Speaking of the government, he admitted that it must find a solution of our present situation if it is to survive, and if that solution is "tying of the great services of supply into huge government corporations" it will be done, no matter what any of us think about it. However, he did not wish it to be done. "We have adhered to individualism rather than collectivism," he said, "because there are values in it we desire to preserve." And these values, as he pointed out, are not merely property or profits, but a way of life. The integrity and pride of men, "their aesthetics, their emotions, and their fulfillments," should not all be sunk into a formless organization whose end cannot be foreseen! This is why we abhor communism and any

form of socialism which approaches it. The "pride of man," of which Mr. Berle speaks, is not all and always sin. There is a proper pride, a God-given pride, which is as much our birthright as our soul itself. Indeed it is our soul. "Give me liberty," cried Patrick Henry, "or give me death," and the breast of every freeman echoes the refrain. It is God who placed that echo there. He deals with us not collectively, but individually, and any governmental or economic system which would deal with us in any other way, disguise it as one will, is yet, in the words of Sterne, "a bitter draught."

✱ ✱ ✱

The publicist named in the foregoing editorial advocates a kind of collectivism which does not exclude individualism, and

"Responsible Business"

which he calls "responsible business." It is provided for, we believe, in the National Industrial Recovery Act, and we could wish that our business leaders might generally adopt it. It is the old law of supply and demand, amended to mean, according to Berle, "effective demand." In other words, "responsible business" is the supplying of new wants, but not the taking away of customers from somebody else who is well supplying their old wants—"business hijacking," as he calls it. It is a unified, sensible system of operation, controlled by business men themselves working together instead of working at cross-purposes. He illustrates his point by the Bank of England and the five large private banks which among them control the whole of the British system of credit. In theory, these banks compete, but they act together for common ends, and also with the government when necessary, "the whole thing being a disciplined responsible performance." We are not sufficiently intelligent on the subject to enlarge upon it, nor does our author himself undertake to do so. He simply wonders if our industrial throes at the present time may be giving birth to such an ideal?

While meditating on this question, we yielded to an inclination to re-read in our July issue the editorial book review of "Our Economic Life in the Light of Christian Ideals." And we were anew impressed with the truth and wisdom of the words with which it concludes, and which were quoted from the book itself, to wit: "It remains as always a fundamental task of Christianity to develop the kind of personality and character that can work such social plans, use such social tools, and bring such ideals into actuality."

✱ ✱ ✱

The preceding reference to Christianity and social ideals leads up to the mention of an unusual editorial in *Zion's Herald*

A New Church Code

(Methodist Episcopal) last month. It was entitled, "A New Code for the Churches," and the editor, with much force and point, cautioned President Roosevelt that all his elaborate plans will prove worse than useless unless their execution can be committed to men and women whose characters can stand the test. "Here," says the editor, "is where the Church comes in," and then he asks the President if he has "thought of the importance of the Church to the permanent success of his program." Moral leaders, God-fearing men who cannot be

bought, who are clear-visioned and courageous enough to "accept the proposals for themselves and to see that profiteers are sent to jail, these are the supreme need of the hour," he says. But where are such men to be found, or how are they to be made?

"The Church must help the President," our contemporary continues, "and for this it needs a new code. It needs a new emphasis upon prophetic preaching," by which the writer does not mean what some of our readers might think he means, but simply preaching in the spirit and plainness and power of the old prophets. The pioneers of Methodism he may have in mind, and would to God they were now among us. The Church School must be given a place of new importance as the field of training for all Christian adults as well as children. Pastors should spend more time in prayer and study and pastoral visits, and less time in conferences and societies, and what not. All this and more is submitted as a "code for consideration and criticism to the administration at Washington, and to the leaders of the Christian Church," a new deal in the work of the kingdom of God, the editor describes it.

And yet it is not a new deal, but a revival of the old deal. It is a return to New Testament Christianity, with which the "administration at Washington" has nothing to do, as it seems to us, except to fall in with it when the Church leads the way. Will the Church do this?

✱ ✱ ✱

Our last issue contained an article by the Editor-in-Chief on "Spiritism and the Fallen Angels" in which reference was made to a current revival of Spiritism, examples of which were named. It was a coincidence that as the first copy was placed on our table, a letter was lying there from a New York correspondent who spoke of loud knockings and other noises heard at night in a house of his ownership. It had been going on for years, occupant after occupant complaining of it, and finally, he put it to the test himself, and writes:

"I have heard loud knocking and a kind of snapping noise around the premises in different places. I am at a loss to account for the noises. They are not caused by human beings. I have given the matter considerable thought and I have wondered whether Satan's emissaries could be responsible for such doings."

We replied that the book mentioned records that in the same locality, if not in the same house, the same phenomena were heard back in 1848. The family was that of a farmer, John D. Fox, whose daughters heard rappings and disturbances in their sleeping room and devised a means of communication with their authors. They also discovered that they could obtain a response to dumb signs, evidencing that the spirit could see as well as hear. The result stimulated evidence that an attempt was being made by the spirit world to establish communication with mankind. These facts are elaborated in *Earth's Earliest Ages*, by Pember, but in *Spiritism and the Fallen Angels*, the subject is shown to be not a mere incident in the history of the world, but as the *Sunday School Times* said, "fundamental to the plans and purposes of Satan."

Are Christians Freed from the Law?

First Article of Series on Christians and the Law

By Rev. William C. Procter, B.D., Barnet, Herts, England

A POPULAR evangelistic hymn begins with the words, "Free from the law, oh, happy condition," but it is the aim of these articles to show that this is only true in the sense of the remaining lines. A right view of the relationship between the law and the gospel, and of the believer's position with regard to both, is of the utmost importance, for it will guard us against the opposite errors of legalism and antinomianism.

I

As the word "law" is used in various senses in the Bible we may well begin our study with a brief examination of its meaning.

1. The Hebrew word *choq* is used in the Old Testament for what we call the "laws of nature" (Ps. 148:6, Prayer Book Version; compare Prov. 8:29, and Jer. 5:22), but this aspect of law does not concern us here.

2. The word *torah* is here used for the laws revealed through Moses, but these were of a threefold character.

(a) The civil law was strictly applicable only to the chosen people, and was adapted to their peculiar circumstances both in the wilderness and in Canaan, but it has ever since formed the pattern for the legislation of all civilized countries.

(b) The ceremonial law was also only for Israel and proselytes from heathendom, and it was preparatory and temporary (Gal. 4:3, 9; Col. 2:16, 17, 20, 21; Heb. 7:18, 19; 9:10; 10:1); yet it not only typified the gospel dispensation, but illustrated the perpetual principles of acceptable worship.

(c) The moral law was given to Israel in trust for all mankind. It contains the elementary rules of moral and religious duty, and embodies the eternal principles of right and wrong. It has never been abrogated but is as unchangeable as its author, being based on our essential relationships to Him and our fellow men, and it is of perpetual and universal obligation (Matt. 5:17-20). Hence the Seventh Article of the Church of England states: "Although the law given from God by Moses as touching ceremonies and rites, does not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth, yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral."

3. The Greek word *nomos* used for "law" in the New Testament, is very elastic in its meaning, and it is applied not only to the Mosaic law, but in many other senses.

(a) Thus, in Romans 2:14, 15, we read of the "law" of conscience, which is common to every man, and which Byron describes as "the oracle of God."

(b) In Romans 7:21, 23, 25; 8:2, Paul speaks of the "law" of our corrupt nature, which he calls "the law of sin and death"

because of its effects and results.

(c) In the second and fourth of these verses, and in Galatians 6:2, the apostle refers to the "law" of the renewed nature, which he describes as "the law of my mind," "the law of the spirit of life in Christ Jesus," and "the law of Christ."

(d) In Romans 3:27 and Galatians 3:2, 5, he contrasts "the law of works" with "the law of faith," as opposite principles of justification.

These various aspects of law are thus referred to by eminent legal and ancient philosophical authorities. "The unwritten and indelible laws of the gods" (Sophocles); "A law which is not outwardly written in books, but implanted in the heart of man" (Plutarch); "Necessary relations resulting from the nature of things" (Montesquieu), and "A rule of action prescribed from some superior, and which the inferior are bound to obey" (Blackstone).

II

Confining our attention now to the moral law, let us consider its essential character and its original proclamation.

1. It may be regarded as the expression of the divine mind and will, universal in its scope, but individual in its application, for it addresses us in the singular number.

2. It is strikingly compact, but singularly complete; covering every relationship in which we stand both to God and man, and embracing alike our religious and social duties.

It deals not only with our open words and actions, but with our hidden thoughts and motives; the first, second, and tenth commandments regulating our desires, the third and ninth our words, and the remainder our deeds. The commands imply a prohibition of the opposite conduct, and the negative involves the contrary positive duties as we see from the summary of both "tables" in Leviticus 19:18; Deuteronomy 6:5; 10:12. They are called in the Hebrew "the ten words," the number signifying completeness; and it is said, after their recapitulation in Deuteronomy 5, that God "added no more" (v. 22). Surely, in view of their simplicity, sublimity, and comprehensiveness, we may echo the words of Psalm 119:96.

3. The beneficent purpose of the moral law is emphasized in such passages as Deuteronomy 4:40; 5:29, 33; 6:1-3, 24; 10:13; 11:8, 9; 12:28; Nehemiah 9:13; Psalm 19:7-11 (compare Rom. 7:12; I John 5:3); for as Sir Edward Coke declares, "Law is the perfection of reason"; and as Frouds writes, "Just laws are no restraint upon the freedom of the good"; yet as Sir William Partridge says,

None may'st thou break unarm'd. . . .
Obey them, they shall surely speed thee on
To health, to reputation, and to heaven. . . .
But if thou disobey, heedless and wilful,
Thy ruin shall be without remedy.

4. We should not suppose that the Ten Commandments were entirely new enactments when they were proclaimed from

Sinai, for the Hebrew word *torah* is used in such previous passages of the Old Testament as Genesis 26:5; Exodus 12:49; Genesis 35:2 and 13:9; 16:4, 28; 18:16, 20. It is evident from Genesis 3:5 and Exodus 12:12, that the first two were already known; and from Genesis 4:26; 14:22; 31:53, that the principle of the third had been revealed; while we see from Genesis 2:3 and Exodus 16:22-30, that the fourth was in existence. The fifth commandment is the expression of a divinely implanted instinct, but the sixth was clearly anticipated in Genesis 9:6, and the seventh in Genesis 2:24. The decalogue may therefore be regarded as the full and solemn declaration of duties which had been more or less revealed previously, and this public enunciation took place under absolutely unique circumstances. We are told that "the ten words" were spoken by God's own voice (Exod. 20:1; Deut. 5:4, 22-26); and twice afterwards "written on tables of stone with the finger of God" (Exod. 24:12; 31:18; 32:16; 34:1, 28; Deut. 4:13; 5:22; 9:10; 10:1-4), thus appealing alike to the ear and eye, and emphasizing both their supreme importance and permanent obligation.

III

Let us now see how the moral law is emphasized, enlarged, and enforced in all its details in the New Testament.

1. Take, first of all, the teaching of our Lord upon the subject during His earthly ministry.

(a) We have already referred to His words recorded in Matthew 5:17-20; but we must now consider them a little more fully.

The word "fulfil" has, doubtless, a twofold significance: first to obey fully all its requirements, as our great representative and example (Matt. 3:15, compare Matt. 17:24-27); and then to explain and expand its meaning, as our great teacher. In the latter sense, as the day "fulfills" the dawn, the full-blown flower the bud, the fruit the blossom, manhood, childhood, summer, spring, and the finished picture the rough sketch, Jesus completed and consummated the embryo revelation of moral and religious duty. The Jewish rabbis had declared that "only the Messiah would perfectly reveal the inner meaning of the law," and this is what Jesus did at the outset of His ministry, for the precepts of Mount Sinai were interpreted in the Sermon on the Mount. So far from annulling any of the Ten Commandments, He amplified their scope, teaching that an angry thought or bitter word violated the sixth, and a lustful look the seventh (Matt. 5:21, 22, 27, 28), while He turned the negative of the third into a positive (vv. 33-37).

(b) Our Lord emphasized our duty to "keep the commandments" of the second table of the law in detail in Matthew 19:16-19, and summarized the contents of both tables in Matthew 22:34-40, while He re-

ferred to the law as a whole in Luke 10:25-28. The words of Jesus in Matthew 6:24 and 10:37, cover the first commandment, those in John 4:23, 24 the second, those in Matthew 23:16-22 the third, and those in Mark 2:27, 28 the fourth (to which we may add His example, as recorded in Luke 4:18).

He also enforced the fifth commandment alike by example and precept, as we see from Mark 7:9-13, R. V.; Luke 2:51, John 19:25-27. He summarized the essence of the remaining commandments in Matthew 7:12; Luke 10:29-37, dealing in detail with the sixth in Matthew 5:21-26, 43-48; 15:19; Luke 17:1-4; with the seventh in Matthew 5:8, 27-32; 15:19; 19:3-9; with the spirit of the eighth in Acts 20:35; with that of the ninth in Matthew 12:36, 37; and with the tenth in Mark 7:21, 22 and Luke 12:15.

2. The teaching of the apostles under the inspiration of the Holy Spirit, is even more emphatic and explicit concerning the scope and obligations of the moral law.

(a) The first commandment is evidently referred to in Acts 14:11-15; I Corinthians 8:4-6; 10:7, 14; Ephesians 5:5; Philippians 3:19, Colossians 3:5, II Timothy 3:4; I John 5:21; the second in Acts 17:24-29; Romans 1:18-25; Philippians 3:3; the third in Colossians 3:17; James 5:12; while the fourth was honored by the examples and precepts recorded in Acts 17:1-3, 20:7; Romans 12:11; II Thessalonians 3:10-12; Hebrews 10:25.

The duty inculcated by the fifth commandment is not only emphasized in Ephesians 6:1, 2; Colossians 3:20; I Timothy 5:4; but it is extended to cover all those who stand to us *in loco parentis* (Rom. 13:1-7; Eph. 6:5-8; Col. 3:22-25; I Thess. 5:12, 13; I Tim. 5:17, 18; 6:1, 2; Tit. 2:9, 10; 3:1; Heb. 13:17; I Peter 2:13-18).

(b) The second table of the decalogue is referred to in Romans 13:8-10; Galatians 5:14; James 2:8, while the letter and spirit of the sixth commandment are expressed in Ephesians 4:26, 31; Colossians 3:12, 13; James 2:11; I Peter 4:15; I John 3:14,

15; of the seventh, in I Corinthians 6:13-18; 7:2, 10, 11, 39; II Corinthians 12:21; Ephesians 5:3; Philippians 4:8; I Thessalonians 4:3-7; I Timothy 4:12; 5:22; Hebrews 13:4; of the eighth, in Romans 12:17; 13:8; Ephesians 4:28; Titus 2:10; I Peter 4:15; of the ninth, in Ephesians 4:15, 25, 31; Colossians 3:9; I Timothy 5:13; Titus 3:2; James 4:11; and I Peter 2:1; and of the tenth, in Romans 7:7; Ephesians 5:3; Philippians 4:11, 12; I Timothy 6:6-10; Hebrews 13:5. Our duty to our neighbor is exemplified in I Corinthians 13:4-7; and the intimate connection between the duties of both tables of the law is expressed in I John 3:17; 4:7, 11, 19-21. Well may we pray, in the words of Rev. T. B. Pollock:

Give the charity divine
That in all our lives may shine,
Proving us that we are Thine;
Hear us, we beseech Thee!
Loving man, and loving Thee,
May we here Thy children be,
And prepare Thy face to see;
Hear us, we beseech Thee!

An Unrealized Responsibility

By Rev. Wil R. Johnson, D.D., Galveston, Tex.

Go ye therefore, and teach all nations.—Matthew 28:19

WE ARE all teachers, for consciously or unconsciously, what we are, believe, and think, we impress upon others to their weal or woe.

But the Christian is a commissioned teacher. By the grace of God he has become possessed of an infinitely precious secret—how one can be saved from sin—and with supreme authority he has been declared responsible for sharing that secret with every man, woman and child on earth. The pity is that so few followers of Christ recognize this responsibility, and consequently, while teach they must and do, they are pitifully inefficient teachers of the truth that spells salvation. Efficient Christian teaching involves three things.

I. A Definite Consciousness

One must be definitely conscious that he is a Christian. We have by simple faith accepted Jesus Christ as our personal Saviour, and confessed Him as such before the world. Many problems remain unsolved. A thousand questions have not been answered. But, with the certain man born blind who met the Saviour in the way, we can say with assurance: Whether this or that be so, we know not, "one thing I know, whereas once I was blind, now I see." Can you say that? If not, you can follow no further. But if so, you are ready to recognize the next thing of which a Christian should be definitely conscious.

We are Christian teachers commissioned to the most sacred task ever intrusted to human beings. The blessing of salvation is linked with the burden of witnessing. Through every channel of influence that flows out of life—we teach. Teach what? As Christians we have nothing to teach



Rev. Wil R. Johnson, D.D.

but Christ. What a shame that so few of us realize it, and consciously accept the responsibility, and constantly remind ourselves of it.

The third thing of which we should be definitely conscious is that we have something very definite to teach, a message startling in the extreme; namely, that there is a way to get rid of sin—its penalty, pollution and power. A way to conquer temptation, however weak we may be. A way to overcome the menace of death itself. This is the gospel, glad tidings, the greatest news that ever reached the ears of a stricken race. With such an experi-

ence, commission, and message who would not be a teacher!

II. A Definite Conviction

This should be the first fruits of a definite consciousness. The world needs our message. Men of all nations, colors, classes and creeds are weary and heartsick. Sin, sorrow, and suffering; debt, disease, and death are universal, and, so is a sense of utter helplessness and hopelessness. To such distressed souls there is only one message worth anything, the invitation of Jesus: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Men are irrevocably lost without the power that is in this message. They are lost for time, for no man can ever realize more than a fraction of the possibilities in himself until he is born a new creature in Christ Jesus. Sadder even than that, men are lost to eternity, in that they can never reap the harvest of hope that should spring from the seeds of immortality in every human soul.

Jesus Christ alone can save men from those forces of evil that spell ruin here and hereafter. "There is none other name under heaven, given among men, whereby we must be saved." But by this name every need of every man can be met every hour of every day. And this Man alone can light the quenchless fires of eternal hope on the altars of men's hearts.

If this is so, who wouldn't want to be the most efficient teacher possible to one's powers!

The next step should be

III. A Definite Consecration

We must consecrate all we are and possess to the most holy of all tasks—the winning of erring souls to a Saviour who

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died for all and is able to save to the uttermost all who come unto God by Him.

We must be physically fit to represent Christ to men. These bodies of ours are temples of the Holy Ghost. Yet how thoughtlessly this holy thing is defiled, polluted and weakened by filthy habits and debauching pleasures! How many of us offer unclean vessels for holy service, and give a tainted testimony which the world is all too ready to recognize as such, and turn from in disgust. It was not for nothing that Paul besought the Roman Christians to present their bodies a living sacrifice, holy, acceptable, unto God, as a reasonable service. We are not responsible for natural and inherited physical defects which may mar our bodies, but we are responsible for every wilful pollution of this holy temple which God's Spirit has made His abiding place.

Mental preparation is equally essential to effective Christian service. An ambassador of Christ must ever be ready to present his credentials, and a reason for the faith that is in him. Ignorance of the facts is always dumb in the presence of in-

fidelity, and even of inquiring need. The shameful thing about it is that all these facts are so readily available to whosoever may seek them in a spirit of earnest consecration. "Faith cometh by hearing, and hearing by the word of God." Here are "the many infallible proofs" of the "things we most surely believe." Yea, and here can be found news more up-to-date than that in the daily paper. There we learn what took place yesterday; here we are told what we may expect tomorrow. History is the record of a dead past; prophecy the story of a living future. The wisdom of this book, however, cannot be discovered and possessed without a definite consecration to the task. "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." It is a costly quest, but to be efficient the Christian must learn to hide the Word in his heart, build it into his character, and translate it into life.

To be spiritually right with God and

man is even more important. Long after what we say has been forgotten, what we are will be remembered. If there must be any measure of unpreparedness, let it be of the head rather than the heart. Let there be no cloud of conscious sin, no discord of clashing interests as we respond to the call to "bear the vessels of the Lord." No amount of hard study of even the Bible itself, can substitute for the Spirit of Jesus Christ manifested in unswerving loyalty to duty, and loving living in a world full of needy souls.

You, my brother, my sister, are a teacher, whether you know it or not. You are contributing every day to the blessing or the cursing of your generation, and helping to make or mar the generation to come.

We trust you are a Christian teacher, conscious of your responsibility, convinced of the absolute necessity of your message to lost men, and consecrated body, soul, and spirit to that most glorious of all tasks, making Christ known, by what you are, and say and do, to sinners who must perish without Him.

Evangelist Sunday on Mass Evangelism

WE FIND pleasure in copying the following letter addressed by Mr. Sunday to *The Presbyterian*, Philadelphia. "There is a great challenge in it," said the editor, "which ought to reach the heart of every minister and every church member. God grant it may be richly blessed to the saving of many souls."—Editors

Yes, mass evangelism is still, and always will be, effective. It is God's appointed way of reaching the people.

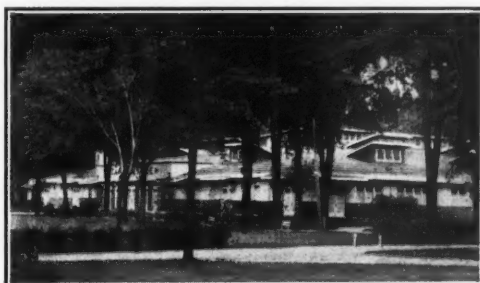
An attempt is being made, backed by the liberal element in the churches, to choke it. As a result, the spiritual mercury is at zero, and faith's wings are being clipped with the scissors of indifference.

The prophets appealed to the masses. So did John the Baptist, and the multitudes rushed into the wilderness to hear him.

Jesus appealed to the masses. So great were the crowds that they trod upon each other. They were hungry for the truth. Every preacher is striving to get the multitude to come to church. If not mass evangelism, then why church mass meetings? In sports we appeal to the masses, in baseball, football, prize-fights, theaters.

In politics we do likewise. Did not President Roosevelt appeal from special trains and in great buildings to the masses, and he was successful. He did not sit in his private car and send out personal political workers. No, he appeared in person, and the throngs pressed to hear him. The Church will never reach the spiritual position held fifteen years ago until it returns to mass evangelism.

Even the music committees in the Church are revising the hymnals and deliberately cutting out all songs that speak



Billy Sunday Tabernacle, Winona Lake, Ind.

of the blood of Jesus Christ as an atonement for sin. There is an appalling condition in our churches. Dr. Robert E. Speer said: "After thirty years of leadership in missionary work, it is my conclusion and conviction that the greatest missionary problem is the failure of the Christian people to live up to their profession."

Every great religious awakening that has moved cities has been brought about by mass evangelism. This was the method of Martin Luther, Savonarola, Edwards, Finney, Spurgeon, Moody, Jones, Gipsy Smith. Mass evangelism is God's way of attracting the masses, for multitudes are instantly drawn when there is great interest—see how they packed the Kentucky Derby each year. We are trying to substitute man's ways for God's ways—thus saith man, instead of "Thus saith the Lord."

As long as the churches have a passion for the salvation of sinners there is no danger of drifting into liberalism or Modernism, and spending our energies on ethical development of society. In these days of liberalism and self-satisfied complacency, the Church does not want the

preacher to emphasize the old-fashioned gospel notes of hell, sin, salvation, by repentance and faith in the shed blood of Christ. She wants a man-made humanitarianism, so she digs her own grave and degenerates into a third-rate amusement bureau instead of a lighthouse. I listened to one of these modernist, bellwethers of the Devil, and he drowned me in his verbal ocean, but he never launched a life-boat, nor threw a life-line to a dying sinner in Jesus' name. What good is a sermon if men and women swarm up after the benediction and compliment you, but were not convicted to surrender to Jesus as their Saviour?

EXHAUSTING TALKERS

This business of conversation is a very serious matter. There are men that it weakens one to talk with an hour, more than a day's fasting would do. Mark this that I am going to say, for it is as good as a working professional man's advice. It is better to lose a pint of blood from your veins than to have a nerve tapped. Nobody measures your nervous force as it runs away, nor bandages your brain and marrow after the operation.

There are men of *esprit* who are excessively exhausting to some people. They are the talkers that have what may be called *jerky* minds. Their thoughts do not run in the natural order of sequence. They say bright things on all possible subjects, but their zigzags rack you to death. After a jolting half-hour with one of these jerky companions, talking with a dull friend affords great relief. It is like taking the cat in your lap after holding a squirrel.—*The Autocrat of the Breakfast Table.*

A Prophet Whom the Lord Knew Face to Face

By Paul M. Tharp, Bethalto, Ill.

MOSSES was a proper child in his birth, precious in his infancy, a prince in his youth, powerful in his manhood, and a prophet in his maturity.

His Title

"Moses the man of God," is an honorary title conferred upon him by his Creator. It was his master's degree in deep devotion and faithful service. He received his academic training in Egypt, his spiritual training in the wilderness, his call in the plain, and his first charge in Egypt, the hot-bed of paganism. The Egyptians did not know his God; but no marvel, for God's men today face a like situation. With a few exceptions, academic training and sound spiritual training are not offered conjointly, and much of the field of service is over-shadowed by a cloud of pagan influence.

His Work

Moses knew God's power and purpose and applied himself to the work of redeeming, instructing, and leading Israel into her God-appointed heritage. As a man of God he could bear the reproach, suffer the persecution, and endure the oppression of the enemies of God's people, Israel, to give them a wise, patient, God-prepared leader. As a man of God he could pray, "Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

As a man of God he could face the charge that came against him from God for his disobedience at Horeb, yet not deny nor forsake God. He accepted the sentence, but went faithfully and steadily forward to complete his work and fulfill God's plan. He did not retreat at God's reproof, but went on leading and blessing the people until God informed him of his approach to the border of Canaan and the completion of his earthly ministry. God said, "Get thee up into this mountain, Abram, unto Mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession."

His Obedience

"Moses went up." These three words present an exceedingly precious picture. Moses was old, but his natural forces were unabated, and his strength unspent. Instead of going down in his old age as is the rule, he went up. When these words first arrested my attention the thought flashed into my mind, "That is the right direction to go to meet God." Meeting God, however, involves more than just a physical ascent. It involves a God-seeking attitude. It is possible to ascend as high as any natural or mechanical agency will allow and yet be no nearer to God.

In these days of aircraft, men are going up even for several miles without getting any nearer to God. In many cases they only hasten their entrance into an eternity without God. Much of our mountain scaling is as an outing for pleasure rather than an out-pouring of God's power. But Moses was a man of God, and it almost

seems that by this time, scaling mountains to meet with God had become a habit, and obedience, a pleasure.

His Position

"To the top of Pisgah." Moses was called to the top of what was perhaps the highest peak in this range of mountains. There are many who scale the ordinary range, but the highest peak is reached by comparatively few. Thus the adage, "There is plenty of room at the top," is true in a spiritual sense. The top may be harder to reach, but it affords the best and broadest view. Modern philosophers and teachers who think of Christianity as narrow and restricted, offering no room for broadness of vision and clearness of perception, ought to review their Bible and see how much Bible leaders, including Christ, lived with the mountains. They might discover that the biblical mountain top observatories, Sinai, Calvary and others, present a more exact, clear and revealing vision of God than is possible even to the powers of Mount Wilson and kindred scientific observatories.

His Vision

"The Lord showed him all the land." It must have been a glorious sensation for Moses to look from that view upon both the rosy ranges and pleasant plains below and know that he was nearer to God than any other earthly creature. We can hardly know just what Moses felt as he stood on the summit of Nebo and surveyed the great expanse of promised blessedness which would have been his but for a single act of disobedience. The feeling must have been one of both pain and pleasure.

Perhaps it was painful to view this scene because it reminded him of that stupidity in the wilderness. He was still in the favor of God, but he had lost this much of his reward. I wonder if this same sort of revelation may not come to us some day. Perhaps we are failing to redeem the time for the Lord; we are telling our own story instead of His. We are taxing our nerves instead of our knees. Some day God will call us up. Shall we then look back upon our journey and feel the pain of regret as we view what was to have been ours, but was lost by our disobedience and neglect? This might not be so if we would just keep that view ever before us.

But there must also have been a feeling of pleasure for Moses at that time. The fact that God had not cast him off nor forsaken him, must have been an unspeakable consolation. The fact that he really was viewing the very thing which God had promised, and which Israel was going to possess, must have given him a feeling of satisfaction. Of course, he had believed it to be true, but now "God showed him." Yet the greatest of all for Moses must have been God's presence with him there. God's promises are wonderful. The things promised are wonderful. And the realization of those promises are wonderful. But God Himself is more wonderful than them all. Moses had God with him on the mountains of Palestine, but God was soon

to have Moses with Him in the mansions of paradise.

An illustration now comes to mind of a young prince whose father promised him the honor of leading the royal army into the city on the day of coronation. The prince had been drilling with his army, but on the eve of the great event, he grew impatient and in anger reprimanded the soldiers. His father was obliged to rebuke him and to withdraw the privilege of leading the army into the city. The blow upon the prince was great, but he did not reply. When even drew on he went up into the palace and met his father. There he saw the plans which were to govern the next day's march.

A beautiful program had been arranged, in which he was to have had the leading part, which privilege he had forfeited because of his impetuosity. Then came news that caused him to forget his loss of honor. The father disclosed his further plan for the procession. "Other generals are chosen for the place which you forfeited at the head of the army, but I am the chief leader of the procession, and you shall be with me."

God was going to be the chief leader of the host of Israel into Canaan, as was indicated later at Jericho. Joshua was the other general chosen for the place which Moses had forfeited, and Moses was to be with God.

His Death

"So Moses died there." In full consideration of the situation, why should he not have died? He was 120 years old. He was at the border of the promised land and could not enter. He had finished his earthly mission. All was well with his soul, and his death would be swallowed up of victory, for God had arranged for his departure and reception into glory. Why should he crave to tarry here? Some people want to hang onto this old world indefinitely, but Moses was a traveling pilgrim, bound for the land of the living. He had no desire to tarry in the land of the loiterer.

A number of people work themselves to death for a number of years, saving, scrimping, stealing and storing up wealth, then retire and loaf the rest of their life. Then when the call comes they want to borrow enough time from eternity to allow them to come down off their plush couch of luxury, or up from their goods box of loafing, and make their will, leaving their earthly goods behind to curse their posterity. It was not so with Moses. He lived while he lived, and when the call came he was ready, awake and active, and answered it without hesitation.

His Burial

"He buried him." What a beautiful burial Moses must have received, with God officiating and serving as undertaker. Surely there must have been no pain, no fears, no sorrows, no tears, no enemies present to scoff and jeer, and no earthly friends to desecrate that sacred privacy by convulsions of uncontrolled emotions. God

took full charge and put His man away in peace. This burial still remains one of the mysteries of God, and God's burial secret has never been discovered by man. "No man knoweth of his sepulchre unto this day."

There are some suggestions as to the mode of his burial, whether he might have been enclosed in a cave, cast into the plain and covered over by deep landslides, or buried for a while then raised up; but these are mere gestures. It does not really matter so much how it was done. We can believe that it was done in God's way, for

there is no record of Moses having appeared to man again until he was seen with Jesus on the Mount of Transfiguration.

As to God's design in thus burying Moses, we can only surmise. Moses was a devoted saint, a powerful leader and law-giver, and lived and served in the days of superstitions, altars and shrines. One common conjecture is that God, foreseeing that the disclosure of the sepulchre of Moses would eventually mean the designation of the shrine of Moses, prevented such folly by taking Moses into His hands. He would not allow Moses, who in his life had been

so great a power in attracting men to Him, to become in his death an agent for detracting them from Him.

Moses was God's man. He lived and loved and served with the glory of God and the well-being of his people as his supreme objective. He made his mistakes as do you and I, but as a rule he was obedient. His life commenced, continued, and culminated in the providence of God.

His Epitaph

"A prophet—whom the Lord knew face to face."

The Dealings of God with Moses

By Rev. E. D. Johnston, Connersville, Ind.

MANY people think that God was too severe toward Moses in not allowing him to take Israel into the promised land. His reason was, "Ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh"—"Ye sanctified me not in the midst of the children of Israel."

This one infraction of God's command compared to the innumerable times Moses had so faithfully carried out His commands, seems to them a hard penalty. They think that Moses' obedience as against his disobedience, so outweighed the latter, that the Lord might have overlooked the one violation, especially after Moses so nobly interceded for Israel when God would have utterly destroyed them and honored Moses by making of him a greater nation.

"My ways are not your ways; my thoughts are not your thoughts," saith the Lord.

God had told Moses that he could not go over, and he understood why, and like the obedient son he had always been, he was not making any plans to go. In proof of that, read his farewell address (Deut. 31). Moses did all he could to prepare Israel for this momentous move. It marked a new epoch in their history. They were now to fulfill God's promise to Abram, made seven hundred years before.

This new step involved new problems, new responsibilities. The task was a heavy one for Israel's leader. Moses was a hundred and twenty years old and although "his eye was not dim, nor his natural force abated," yet he had served Israel and his God faithfully for forty years. Now was a good time to relieve him of his heavy duties.

The Walk Up the Mountain

There was not a word of complaint or disappointment expressed by Moses. God called him to Himself, and they two together went to the mountain top. Was not the everlasting arms around Moses as they ascended the mountain? There is reason to believe their conversation was close and intimate, for God talked with Moses face to face as with no other man. He told Moses it was time for him to die. If ever there was a time when divine compassion and love were manifested, it was at this time. Moses not only died in the mount

with God only present, but God alone buried him.

Thus the seeming harshness of God's treatment of Moses vanishes. He makes the end of his life the most glorious that could be conceived.

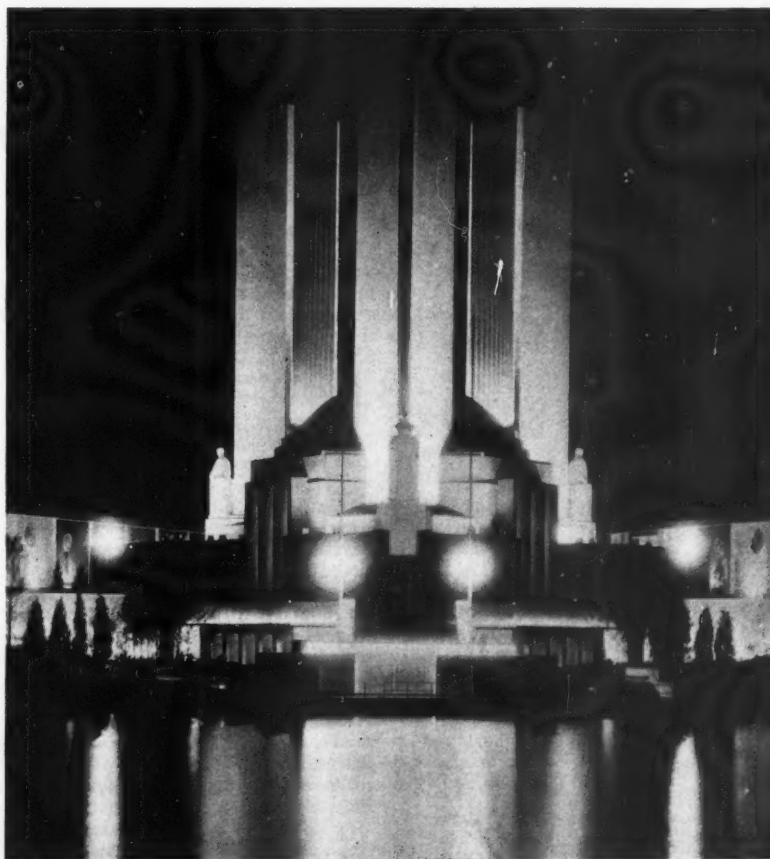
"Moses, my son, we are alone on this mountain top, I will give you a glimpse of the promised land. I will save you the hardship of taking Israel over. We will be here together during your last hours on earth, you and I alone. I will bury you myself and no one will know where I have

laid you! But you will come back one day to another mountain top, even in this land of promise, you and Elias. You shall here meet my Son with three of His disciples."

So, after all, Moses did come into the land of promise, under far more glorious circumstances than if he had led Israel. He came from heaven to earth instead of from Moab to Canaan.

"My ways are not your ways."

Did not God reward Moses more by not letting him lead Israel over?



Night view of Bell Tower of the Hall of States—A Century of Progress Exposition

"The Father Which Seeth in Secret Shall Reward Thee Openly"

Matthew 6:6

My Morning Prayer

Psalm 5:3

By J. Herbert Kane, Chicago, Ill.

Another night has made its flight;
Another morn has just been born;
And ere I sin and Satan meet,
I kneel a moment at Thy feet.

With humble heart I must confess
That all my strength is helplessness;
Great is my foolishness and sin,
Dwells no good thing my flesh within.

Most gracious Lord, I simply ask
Thy strength and aid for every task;
Help me to do life's little things,
As one who serves the King of kings.

Grant me this day, the grace to be
A faithful witness, Lord, for Thee;
May every thought and deed and word
Adorn the doctrine of my Lord.

Help me to let my light so shine,
That friend and foe may know me Thine;
That all the world might see in me
The blessed Christ of Calvary.

Forsake me not for one short hour,
Thy presence still is living power;
Abide with me throughout this day,
For without Thee, I can but stray.

The Preacher's Prayer

By H. K. Bentley, Braine-le-Comte, Belgium

O God, forbid that when Thy Word I preach,
My words should harden those I seek to save,
Or when to Thine own children I would teach
Some liberating truth, should leave the slave
Word-wise but strengthless, and more hopeless still,
Through vain endeavors of his helpless will.

Better I should not preach, than that I should,
In preaching, add responsibility
Without that quickening life that makes the food
I may deal out become vitality.
The letter kills! O God, let me not be
The murderer of those Thou sendest me!

Nay, Lord, but grant me first Thy truth to know.

May all its power in my life first be seen,
That I, like my Good Shepherd, e'er may go
Before my flock into the pastures green.

Lord, send Thy Word, from Thine own heart, through mine,
To each of theirs, instinct with power divine.

Behind the Closet Door

By J. A. Barney, Gombart, Congo Belge, Africa

There is a secret place where you can be
Of richest service to your fellowmen;
A place where you may cause the eye to see,
That in the stress of life has blinded been.

There is a secret place where you may speak
To fever-stricken, sickness-laden souls,
And from their dying they arise to seek
The God of life, made happy in his folds.

A place where you may touch the heart, unlock
The bars that bind, and cut the chains that tie,
Restrain, confine, and make the lame to walk,
And to the dying say, "Thou shalt not die."

There is a secret place where distance doth
Not count; nor time appear to make demands,
It stretches far across the ocean's froth,
It pierces deserts, reaches foreign lands;

Unlocks the treasure chest, and meets the need,
Builds chapels to the name of Christ the Lord;
It moves the hand that holds the world. Indeed,
It turns the night to day, the heart to God.

Where is this place you ask, with keen intent,
'Tis never found at front where battles roar,
But deep within the quiet soul that's bent
To God; 'tis found behind the closet door.

Woman's Rebellion *and* Its Consequences

By E. Myers Knoth, Nashville, Tenn.

MINDS of every nation which think in spiritual terms are by no means in doubt as to the reasons of present day commotion and distress, but are seriously conscious that deliberate departure from the law of God is alone responsible.

Devoid of spiritual insight, the opinion of outstanding leaders of today is that present conditions cannot long last, that just such a period of post-war adjustment is inevitable against the dawn of a returned day of universal prosperity. They claim that however prolonged and acute this period may be, sooner or later the world is certain to emerge better, wiser and with higher ideals.

Conspicuous is the absence of recognition of the fact that departure from fundamentals has forever been the contributing cause of all the trouble the world has ever known. Neither is there warning that continued departure will mean more and deeper confusion as time advances.

A Modern Revolt

Women through the centuries have willingly submitted to the will of God, but it remained for them of present time to revolt against the curse placed upon them by the God they continue to worship, until, like a house divided against itself, complete collapse threatens world institutions.

No man hesitates to admit that he continues to labor under the curse that he shall eat bread by the sweat of his face all his days. He has been more intelligent than woman in this respect, and has not desired to come from under this curse, but is being deprived of his necessary and rightful opportunity to sweat, by women, who have declared their intention of throwing off the curse peculiar to themselves and have stepped from their own sphere and pushed men from theirs, in so doing.

That equal right to rule was bestowed upon woman originally is borne out by the fact of revocation of such right at the time, and as a result of her disobedience, and which is to remain rigid law until the restoration of all things. No violation of this order can restore normalcy, notwithstanding brief periods of resultant success. False standards have never long endured, therefore the efforts of womankind to rule over man to whom she is destined to be subject, cannot thwart God's plan. It is kicking against the pricks.

"Emancipation" the Prize

However, woman is determined through her political franchise to cast off the yoke placed upon her by the "blatant" curse which declares: "Thy desire shall be unto thy husband, and he shall rule over thee." The impossibilities of alteration and interception of this law are not sufficient to prevent her efforts. A second temptation to her vanity may be the underlying cause, seen in the movements of birth control and coveted government control. Through disobedience she originally obtained forbidden wisdom, plunging the world into trouble.

But now the prize is "emancipation" (that the world may be liberated from chaos, suffering and injustice!), perversions of the natural order, the very cause of conditions she seeks to remedy, causing complications to multiply, foundations to crumble, and unnatural ambition and desire to arise.

But the time has about come for controversy to cease as to "women's rights." Her authority will soon be so recognized and fused with that of man that any question of inequality will be considered an ignorant and ignoble thing. In business, vocational, and civic life this added strength is the hope of outstanding leaders for permanent stability to world affairs, thus far a demonstrated failure!

The masses are tiring of glowing promises that never fulfill, and as a result patience loses faith in individual leadership. Ensuing mob rule boldly presumes to discover and remove the source of prevailing conditions, but in these frenzied efforts all hope of solution continues to vanish and the darkness deepens. In the meantime, wisdom of spiritual voices rings out unheeded. Oh, that humanity would list to their message! These leaders alone are touching on primary causes of unrest, and emphasizing the important one of woman's rebellion against the divine judgment of subordination.

As has been said, the right to equal rule was originally bestowed upon woman but withdrawn because of her disobedience. However, there have been exceptions to the rule, indicating plainly that she is by no means inferior to man.

The Case of Deborah

Deborah, fourth judge over ancient Israel, was an exception. She was peculiarly qualified to judge and rule over the land, for she was a wife and mother, a prophetess and holy woman, obedient to her husband, her recognized head and a righteous man.

Militant and determined, Deborah sent for the hero Barak, and demanded, "Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Napthali and of the children of Zebulun?"

Fearful, yet courageous, he answered, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go."

Discerning and far-visioned Deborah said, "I will surely go with thee."

Barak had faith and assurance in this woman's capability, and obeyed her commands, with the result that not a man escaped from the edge of Israel's sword.

For forty years thereafter the country had rest during Deborah's effective administration. She lived properly within woman's exalted sphere, and was qualified to be called forth to carry on where man had failed. And so it will ever be that prepared women will come to the public rescue of man when failure threatens. On the other hand, civilization and progress are

hindered by the self "emancipated" hosts clamoring ostentatiously for eminence among men.

No Servitude of Sex

Equally important and interdependent are both men and women in their respective spheres of honor, nobility and service to each other and to the world. Indeed nature has constituted and fitted each for so distinct and individual a service that transgression is ridiculous.

The question may be asked if the time will return when happy subordination will again be recognized as a stabilizing factor in institutions of the country. The answer must necessarily be an emphatic *no*!

In a small minority of cases the benefit of the curse upon woman will be respected and adhered to. These are intelligent minds, not constrained to seek understanding of infinite things, but because of belief in God and His wisdom are responsive to His decrees, which though they cannot understand them, accept them for their own good and that of the world.

To abide only by what can be understood by the human mind is slavery to ones own feeble limitations!

The fact of subordination will continue to be visited upon every woman as a result of her original disobedience, according to the unchangeable and irrefutable scriptural truths.

Man was first formed then woman.

Woman was created *of* and *for* man.

Woman is the glory of man.

Man is the image and glory of God.

The head of woman is man.

The head of man is Christ.

The head of Christ is God.

Correspondence School

of the

Moody Bible Institute

September 30, 1933

To the Editors of the MOODY MONTHLY:

Will you please permit the undersigned to use your pages in announcing that the September bulletin of our Correspondence School has been omitted this year? In the interest of economy it has been merged with our usual prospectus, a beautifully printed and illustrated 52-page pamphlet, which will be gladly sent without cost to all requesting it for themselves or their friends who may be interested in Bible study by correspondence. In the prospectus will be found an inspiring account of the progress made by the Correspondence School during the past year, and also a detailed description of each of the fifteen courses now being pursued by approximately ten thousand students throughout the world. Inquiries should ask for the September bulletin, writing their name and address as distinctly as possible.

Very truly yours,

W. TAYLOR JOYCE, Director

The Case for Complete Adult Creation

By Dudley Joseph Whitney, B. S.,* Exeter, Calif.

OUR forefathers believed in the creation of an adult man, Adam, and the derivation of his wife, Eve, from him by divine power, but modern scholarship has drawn us so far from this concept that many of us know not what to believe. A return to the Genesis account may help us.

The first chapter gives a general outline of human creation, but chapter two presents some details concerning it. The first reads: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea. . . . And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them." The second reads: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from the man, made he a woman, and brought her unto the man."

Unless extreme violence is done to language, only one conclusion can be drawn from these accounts. Man, a definite individual, was divinely created as a perfect being "in the image of God." He lived how long we know not, and then a perfect woman was made from a part of his body and became his wife.

Our Saviour authenticated this account in chapter two when he repeated as fact a part of it: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

Taking this account as part of the inspired Word of God, no other conclusions seem possible than that the first man and woman were created miraculously, as adult beings, and not by growth or by derivation from lower forms of life. An analysis of this may prove profitable.

Possible Methods of Origin

First, a new form of life (man, whale, tree) must come either from a previously existing living thing of different nature, or originate independently. The first man must either have been born from a non man, or have come from non-living substance, or from nothing. The first tree must have come from a fern spore, pine nut, or something of the sort, or from non-living material. This is also true of

a whale, or any new form of plant or animal.

Again, the first of any new form of life must either develop by growth from a germ, or else start complete, as an individual able to be self-sustaining in its environment.

Take first, the possibility of origin by derivation from another kind of organism. Creation would be possible in this way, for God could create in any manner He wished. He could make a whale to be born from a seal, or hatch from the egg of a sea turtle, or grow from a piece of sea weed. Man could have been born from an ape, or a wolf. God could make the oak grow from a fern spore.

Obviously, however, the birth of a whale from a seal would be more than a freak of nature. Nature itself could never produce that freak. Nothing but absolute miracle could do that. Man could never be born from an ape or a wolf as a freak of nature, but only by miracle. The Creator could have His choice of making man without help from an ape or of making him from an ape by a miracle. The miracle would be a miracle in either case. Being a miracle, therefore, what advantage can be seen in selecting a miraculous foster mother for the first human instead of creating that human outright? Creation being creation, it would seem more reasonable to be out and out creation instead of half creation and half birth from something else.

Possibility of Germ Creation

Then comes the question of the creation of the germ, independently of any other kind of a living thing, and having it grow into the plant or animal being created. St. Augustine favored this idea, and has been called an evolutionist for flirting with it, but nothing more than a clear look at what it includes is required to show its absurdity. Apply it to man first.

By this method the Creator, instead of making the real man, Adam, would create the germ of a man. Where would he put it to grow into a man? Who would care for it until it was able to care for itself? The question is absurd, and the whole idea is as absurd as the question. True, the Creator might create the human germ in the womb of an ape, or wolf, but there we have miracle combined with absurdity again.

There is still another phase of the matter. The biologist can study the germs of two different creatures, cat and dog for example, and be unable to tell one from the other, yet each germ would have within itself the creature designed to grow from it, the color of eye, pattern of hair, shape and size of claws. In other words, the germ of the creature to be contains every essential feature of the creature that is to grow from it. For this reason the creation of germ of the whale or of the man is fully as great a creation as the creation of the full grown whale or man.

Reason in Complete Creation

Complete creation has always been the belief of the Christian who took the Scriptures simply and naturally. A book written in 1857, *Omphalos*, by P. H. Gosse, a British naturalist of standing, goes into this matter of complete creation in detail, taking up numerous plants and animals of different kinds and showing that in any part of the life cycle from germ to adult and back to germ again there are indications of a pre-existing life. Creation must be a starting point some place in that life cycle, and the complete adult form, though not necessarily the form in which creation occurred in every instance, is at least the most reasonable place for creation to occur. In very many instances an adult form, or something near it, is the only form in which the organism could sustain itself. Not until a young whale was weaned, for example, could it be self-sustaining, and creation in an earlier form would be incomplete and unsatisfactory except by miraculous assistance in carrying along the young creature to the weaned stage. The same thing would be even more true with man. Granting creation, then, adult, complete creation is demanded. Germ creation is a fallacy.

Creation by Minor Changes

The obvious alternative to complete adult creation is creation by beginning with the most simple possible form of life and altering the descendants little by little until every kind of creature is formed. This, of course, is the concept of evolution. However, evolution must be natural and non-miraculous or it is not evolution but a form of special creation. Something like this is in fact favored in a nebulous, indeterminate sort of way by some creationists who do not want to accept evolution in its entirety. Take an hypothetical example or two.

A common example is the bat, whose most probable terrestrial ancestor would be a shrew, a creature shaped much like a mouse. Suppose this to be altered (either naturally or by miracle) so that a fold of the skin will spread out from body and legs on each side to become a wing. If this occurs in one great change, the thing is as great a miracle as adult creation without ancestors. If it occurs little by little, in a hundred, or a million generations, the intermediate forms will have organs that will not serve as legs and cannot serve as wings. Miracle alone can keep them alive and feed them during their generations. Naturally, or by evolution, this is impossible. The very idea of evolution in a thing like that is farcical. Substituting creation in this manner for evolution, a multitude of small miracles would be used in place of one big miracle.

Or instead of the bat, visualize the creation or evolution of the wing of a worm or other grub-like creature so as to form the first insect. Until the wing was complete and useful it would be worse than

*The author is a B. S. of the University of California, a specialist in agricultural biology, particularly genetics, and one time editor of a Hearst farm-journal. He became interested in evolution at the time of the Dayton trial, and his studies in the subject leading him to see that the anti-evolutionists were at times "out of their depth" in opposition to that hypothesis, he has been using both pen and voice to clarify their thinking and strengthen their position against that enemy of the faith. Mr. Whitney is an orthodox Christian, well versed in Holy Scripture, and as the foregoing article and others from his pen in the MONTHLY testify, he interprets the early chapters of Genesis in a literal sense.—Editors.

useless. This is impossible in evolution, and absurd as a manner of creation.

Or instead of bat and insect, assume the alteration of shrew into whale. Exactly the same difficulty in having intermediate forms would exist, and of course, in the rocks there are no signs whatever of intermediate fossils between whale and non-whale ancestor, provided there was such a thing. All first creatures of every great type appear suddenly, without sign of alteration from simpler ancestors. Having a complete animal of any special type—original feline, or whale, or oyster, or snail—alteration of its descendants is of course not to be objected to, within limits, but that is another proposition altogether.

Conclusions

The first is, that creation evidently was an instantaneous process. Numerous cases of creation are recorded in the Old and New Testaments. The healing of a leper is the creation of sound flesh to replace broken, diseased flesh; so is every other

healing doubtless a matter of the creation of new nerves or of something else. The feeding of the five thousand was the actual creation of food.

If the earth is old, as geologists assert, creation could occur at intervals for ages, but each new type of creature could be an instant creation nevertheless, and there is nothing to indicate that it was not. On the other hand, if students of creation are correct in disbelieving in the long ages and in believing that the fossils came by the Deluge, creation in six literal days is certainly as reasonable kind of creation as creation in a long time.

Creation in six literal days would certainly be preferable to creation in six hundred, or six thousand years. Except as Genesis indicates to the contrary, all creation might have been accomplished in the twinkling of an eye.

We have dealt with instant creation of individual forms, but since the various kinds of plants and animals are so dependent upon one another, one can hardly

see how creation could be accomplished except by having the different kinds of plants created simultaneously, or almost simultaneously.

Examples of the interdependence of different forms of life are abundant: flowers need bees or other insects, at least many of them do, and the insects need the flowers. Cattle need grass, but cattle also help grass, if overpasturing is not done. In nature most plants and animals need the help of something else and help something else, indirectly if not directly. Slow creation, creation by growth over long periods, has in many respects the same kind of disadvantage that a creature half bat and half shrew, or half worm and half flying insect, would have. Consequently, viewing nature in a reasonable manner, we can see that nothing but creation—the special exercise of divine power—could bring a well filled earth into being, and having creation, the kind of creation which Genesis records is the most satisfactory kind of creation that could be.

Daniel's Seventy Weeks

Daniel 9:24-27

The main lines of the argument of Sir Robert Anderson, in *The Coming Prince*, are here given by a London correspondent, W. Bloxidge. They are stated so clearly and concisely that although they were not sent for publication, we are giving them to our readers who frequently inquire about the matter.—Editors.

1. THE seventy "weeks" are seventy sevens of years.
2. These are subdivided in three periods, of seven, sixty-two, and one sevens.

3. The first two periods are strictly consecutive, but the present "age" has been intercalated between the close of the sixtieth and the beginning of the seventieth "week."

So far Sir Robert Anderson is in accord with the view generally held by many students of prophecy, but he pursues his proofs into closer detail, thus:

4. That the *terminus a quo* of the prophetic period is the edict (of Artaxerxes Longimanus) recorded in Nehemiah 2 for the rebuilding of Jerusalem.

5. That this event took place in Nisan, 445 B. C., according to the received chronology.

6. That the unit of time adopted is the 360-day year, the proof offered being that the seventieth "week" (i. e., a part of the whole prophetic period) is so measured in Scripture (time, times and a half—a time=1260 days—Daniel and Revelation).

7. That a period of sixty-nine sevens of years (of 360 days) measured from Nisan 1, 445 B. C., closes on Palm Sunday, Nisan 17, A. D. 32 "Messiah the Prince."

8. That the regnal years of Tiberius Caesar are to be reckoned as they are (apparently without exception) calculated in secular history, viz., as commencing

from August 19, A. D. 14, and not (as by many writers on prophecy) from a date some two years earlier, when Tiberius became associated with Augustus in the imperial rule.

It has seemed to me, ever since I first became acquainted with Sir Robert Anderson's facts and arguments, that he had succeeded in vindicating alike the accuracy of the divine prediction on the one hand, and of the "received chronology" on the other, by his masterly presentation of the facts in the case, for the prophecy and history fit as lock to key. And my conviction on

the point has tended to become the stronger as I have noted how scrupulously every point has been attended to in the process of elucidation. It covers the true starting point, the true unit of measurement, a just appreciation of the term in view ("unto Messiah the Prince," after which Messiah should be "cut off"), and lastly, the acceptance of the historian's (as against the prophecymongers') date of Tiberius' reign. No point seems to have been evaded or slurred over; and the result (worked to days even, not years) is a triumphant vindication of the truth of the prophecy.

October

By Sadie Louise Miller, Taylor University, Upland, Ind.

October, month of grand and wondrous beauty,
We welcome thy great splendor once again—
The crown of Artist Nature's finished portraits,
Exceeding finest touch of brush or pen.

After the busy noontide heat of summer,
The glories of thy autumn shades appear
In restful glow o'er meadow, bush, and woodland,
The sunset time of the declining year.

How simply are thy changing colors blended;
Thy gorgeous hues reflect from leafy tree
The red-gold afterglow from heaven's grandeur,
Revealing God's own handiwork to me.

The Antichrist

Neither Makes Nor Breaks a Covenant

A Suggested Interpretation by Rev. Robert T. Ketcham, D.D., Gary, Ind.

ON every hand we are met with the teaching that the Antichrist will make a covenant with the Jews for "one week" and that in the midst of the week he will break it. By no means do we wish to appear as a critic of the conclusions of the honored teachers of our day, many of whom are our warm personal friends, but with a desire to be as accurate in matters of prophecy as the revealed facts will permit, I raise a question as to the correctness of the above position, and offer for consideration a suggested interpretation.

A Look at the Passage

The scripture upon which the above position is based is found in Daniel 9:24-27, which reads as follows:

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Identity of the Prince

We are not concerned about the time covered by these "weeks," but only with the events which transpire in some of them.

In verse 26, we are told that after Messiah is cut off, the city and sanctuary are to be destroyed "by the people of the prince that shall come." Obviously the Holy Spirit is here purposely introducing the "prince" far more than He is the "people." The prince is the object in the foreground, the "people" of the prince are mentioned as the ones who destroyed the city and sanctuary in order that the national identity of the prince should be put beyond all dispute. We know it was the Romans who destroyed the city and sanctuary. Then there is no escape from the conclusion that the prince who is seen acting in the rest of the chapter is a Roman also.

The Activity of the Prince

In verse 27 it is said, "He shall confirm

the covenant with many for one week." Clearly the antecedent of "he" is "the prince that shall come," of verse 26. A Roman prince, then, confirms the covenant. Now this Roman prince is *not* the Antichrist. The Roman prince of Revelation is the same person we see acting here. The Antichrist is the *Jewish* prince of Revelation 13, and is not in the picture at all here in Daniel 9.

So, whatever is done about the covenant, it is not done by the Antichrist, but by the Roman prince or political head of revived Rome in the end-time.

The Covenant

We now suggest that a careful reading of Daniel 9:27 will not substantiate the popular position that a covenant is "made" and then "broken."

What Scripture says is that "the covenant was confirmed," not "a covenant was made." Ask any Jew what this covenant is! He will quickly respond that it is the old Abrahamic covenant granting Palestine, with all its religious rites and ceremonies, its Temple and its heritage in soil and water, to Israel. No new covenant is made by anybody, much less the Antichrist. An old covenant is confirmed, and that by the Roman prince.

Further study of this verse reveals the fact that the covenant is *not* broken. What the Scripture says is that "in the midst of the week he (the Roman prince) causeth the sacrifice and oblation to cease." From that point we read that he (the Roman prince) will continue to make desolate by his abominations until the end, and God's judgment is poured out upon him as the desolator. We must insist that the actor in the abominating desolation of the Temple is here stated, in so many words, to be the Roman prince, not the Jewish prince. In another article, "The Man of Sin not

the Antichrist," I have shown that the title "Man of Sin" is not ascribed to the Antichrist but to the Roman prince. I must now declare further that the "abomination of desolation" referred to by Christ in Matthew 24:15 is not the Antichrist but the Roman prince.

It is by this very abomination that he "causeth the sacrifice and oblation to cease." He does not "break" anything. What he does do is to go up to the Temple, seat himself in the Holy Place, and announce that there are to be no more sacrifices or oblations because *he* is God, and since God is now here there is no further need of symbols and ceremonies. Revelation 13:1-10 declares that the Roman prince is the one who is worshiped, and II Thessalonians 2:3, 4 shows him, under the title of the Man of Sin, sitting in the Temple, demanding worship and showing that *he is God*. All of this is pictured here for us in Daniel 9. This same Roman prince, not "breaking" the old Abrahamic covenant, but claiming to be its consummation, is seen here as the leading figure in the end-time.

It is at this juncture that the Antichrist appears. When this Roman prince takes that position in the Temple, the Jewish prince will step to his side and say to Israel, "Worship him!" That act will "reveal" the "Wicked One" (II Thess. 2:8). Who will this Antichrist be? We do not know, but probably he will be the Jew who will be at the head of the re-established Jewish state under the confirmed covenant by the Roman prince.

Let the student of prophecy scan the horizon of the future not so much for a Jew as for a Roman. The Jew is to appear, surely enough, but he will be preceded by the "Roman prince," the "Man of Sin," the "abomination of desolation," "the beast out of the sea."

The Bible as a Guide to Oil

River Forest, Ill., September 1, 1933
Editors, MOODY MONTHLY:

In "Truth Illuminated" this month you mention Messrs. Whitshot and Alphant, of the Standard Oil Company, in connection with prospecting for oil in Egypt on a tip from the Bible record of Moses' birth.

This is not the way the Standard Oil Company usually does things, and one wonders how John D. Rockefeller, Jr., as Sunday School teacher did not have an eye out for business when he taught about Noah. The record is clear that he used pitch within and without on the ark (Gen. 6:14). Also the record of the building of the tower of Babel says they used slime for mortar (Gen. 11:3). The original gives this as boiling up—bitumen. Further,

Hosea 12:1 says, "They do make a covenant with the Assyrians and oil is carried into Egypt."

In my library I have Rollins' ancient history printed more than a hundred years ago, and I quote from Alexander's conquest of Babylon.

"This prince advanced over the plains toward Babylon, and after four days' march, arrived at Memmis, where in a cave is seen the celebrated fountain which throws out bitumen in such quantities, we are told it was used as cement in building the walls of Babylon.

"But what Alexander admired most, was a great gulf which streamed perpetually rivulets of fire, as from an inexhaustible spring; and a flood of naphtha, which overflowing from the pro-

(Continued on page 80)

Moody Bible Institute Monthly

"Ram's Horn" Brown's Tobacco Box

By William M. Runyan, Chicago, Ill.

AFTER ninety-one years of earthly life, Elijah P. Brown was, on March 19, ushered into the glory which is heaven. His home for some twenty years had been at Sebring, Fla.

A native of Ohio, he served as a Union soldier, was reported killed in the Battle of Shiloh, but proved to be one of the most alive "casualties" of that great conflict. Before his conversion he was an atheist who did not hesitate to make his unbelief known through the columns of newspapers he edited.

Mr. Brown was definitely converted under the ministry of D. L. Moody, and began at once to sound forth the Word of life. In the *Ram's Horn*, which he launched in 1890 and edited for several years, he revealed a talent for sententious and gripping utterance. His "Blasts" were heard in all parts of the world, being copied in the religious and secular press. At this period the religious epigram became something of a vogue, being assayed by many writers, but "Ram's Horn" Brown excelled them all. Along with his editorial ministry he was widely used as an evangelist and lecturer on spiritual and practical Christian themes.

When the Lord found Elijah P. Brown there was a silver box filled with "fine-cut" in his left hip pocket. The atheist editor had been devoted to a thing that the redeemed man began to feel was much in the way of spiritual growth.

The story of that tobacco box was given to me one morning when, on invitation, I was making a call at his lovely home in Indianapolis, while engaged in revival work in that city. Mrs. Brown was a woman of rare charm, and the hospitality of that morning is an abiding memory.

When conversation had ranged over a number of themes of Christian interest, Mr. Brown stepped to the fireplace and reached for a small black box that rested on the mantelpiece.

"What do you think that is?" he asked, as he handed it to me.

He helped me out by his own answer.

"In that box is the last fine-cut I ever

bought, and it is now twenty-two years old!"

I knew that an interesting story was on the way and was eager to hear it.

"When I was at my desk, before I was converted," continued Mr. Brown, "that box was always in my left hip pocket, and well filled. When I was writing an editorial and thoughts did not flow freely, I would make a dive for that box and release a generous helping of fine-cut. Somehow I thought the chew was an aid to expression!"

He went on to say that conscience became much agitated after his conversion regarding the old box and the related unclean habit. They did not seem consistent with his profession, especially as he was desirous of being a vital and growing Christian.

"Here, wife, take this box and keep it until I call for it," he one day said to Mrs. Brown.

He was taking the plunge, which for other reasons he had ventured before. His wife was naturally somewhat skeptical, and said, "What, again?"

"That's all right, dear. I know you are a bit doubtful about me, but all I ask is that you keep it until I ask for it."

I recall the radiance of his countenance that morning as he jubilantly said, "She has had that box for twenty-two years!"

The Way to Victory

But *how* was the feat accomplished?

The editor knew that his hand would reach back to that pocket, as of old; that there would be moments of sluggish thought and the impulse to "start something" by the old method.

When the silver box, blackened by time, was in his wife's faithful keeping, he betook himself to a bookstore and purchased a small pocket Bible, and assigned it to the place formerly held by the silver box. Then he went to his desk. After a time, perhaps experiencing mental hesitancy, in keeping with the old habit, his hand would make for that pocket.

Oh, ho! What was that? Not the old

box of fine-cut, but the Word of God. The joke was on the editor! He would then reverently open the Bible, find some helpful and heartening passage, "eat it," so to speak, and turn to his task again. Thus did the contents of the Book displace the contents of the box.

Mr. Brown betook himself to a diligent and definite study of the Word of God and became one of the most inspiring speakers and writers on Bible themes around the turn of the century.

As founder of the *Ram's Horn*, himself known far and wide as "Ram's Horn" Brown, he aided greatly in popularizing Bible study, and his trenchant writings, in partnership with the remarkable cartoons and pen pictures of Frank Beard, the resourceful Christian artist, accounted for the popularity of the unique publication, which in the course of time fell into other hands, and finally lost its identity by a process of merging.

Specimen "Blasts"

"Blasts from a Ram's Horn" attracted so wide a circle of readers that a book bearing that title, with a subtitle, "Meetin' Matters on the Ciderville Sirkuit," was published in 1892. Much sententious wisdom appeared on its pages, epigrams such as the following:

"A revival is badly needed in the church where the leading members take a back seat in prayer meeting."

"It costs only a few dollars to send a man to heaven on a tombstone."

"You can't tell how much a preacher is doing for the Lord by the size of his salary."

"There is no right way to do a wrong thing."

"When a man is praying for a corn crop, God loves to see him say Amen to it with a hoe."

The sturdy warrior, after a long life of valiant service upon earth, will assuredly be much at home in the presence of the Redeemer whose praises he never wearied of sounding forth during the days of his pilgrimage.

Ted and Lee Kroll in the Southwest

Kerrville, Tex.

"If I gave you this Gospel of John, what would you do with it?" we asked a Mexican woman.

"Burn it up. We are not allowed to read your bad Bible," she answered with emphasis.

"Mister, give me Holy Book. I crazy for Book. Give me one," came from other lips close by.

"What do you want with them? Going to burn them up?" asked Ted.

"No, no. We read, honest, we read," they chorused; and after a long palaver in pigeon English, he gave them each a Gospel and tract.

The next morning we saw two sisters going from door to door, and Ted said, "There go our Gospels. Guess they are gathering them up."

After they left, we went down again and found many had destroyed their copy, but about twenty read them through and some of them remarked,

"That no bad Book, that good Book. Me keep."

A few others asked for one. The women were afraid of them, but the men daringly took and read them.

"We be better Mexican if we had more Book," said one old man.

Our hearts echoed "Amen." We would all be better if we had more of God's Word deep within us. Do pray for these Mexicans in Seguin.

A middle-aged man said in broken English:

"You was by my house and left papers in the door about God and sin. I was on the porch making believe to sleep as I didn't want you to bother me. I read your stuff and it's time I'm changing, so came to church tonight."

The pastor had asked us to take the service, and this man was the first to the altar. Others followed, but we do not know how many really were saved. We believe this man and his wife were.

These are days when people minimize their sins. This couple thought they were going to get by on their good moral lives. Oh, friends, if we ever get to heaven it will be because we accepted Jesus Christ as our Saviour and He washed us in His blood and put His spirit within us.

Prayer at the Fence Post

We saw a farmer plowing some distance from us and felt impressed to talk to him, but we also felt like resting as we had tramped nearly all day.

"The Devil likes to get God's children to feel tired. I'll go anyway," Ted said, and wearily walked towards the farmer.

He engaged him in a conversation about corn, and then switched to his soul's salvation. The Lord had been talking to him for some time and he was ripe and ready to come. As prayer went up by that old fence post, he passed from darkness into God's wonderful light. Hallelujah!

I glanced up and saw Ted walk towards the trailer with a quick step and whistling. Somehow you forget you are "all in" when some one finds the Saviour. You don't mind the toils of the road when you get a good taste of heavenly meat. Praise the Lord!

Of late we are camping on end roads and vacant places on side streets instead of the public spots. In San Marcos we felt led of the Lord to park on the small space given by the city for campers. It was a wretched place and filled with a people one would rather avoid.

"Give us at least one soul here," we prayed.

Late in the evening, a camper settled right next to us. He looked like another character and we almost wished he would not stay, or not come so close, if he did. In a short while, he was over and told us much of his sad life. He was orphaned when a child, knew what it was to be knocked and kicked about. He was hurt in the war, lost his health and contracted tuberculosis. His wife, whom he dearly loved, asked him if she could visit her people in the North. He gave her the last dollar and she promised soon to return, but she met another man and never came back. How worthless human promises often are! He tried to drown his troubles in the wine cup only to heap more upon himself. What was there to live for? Suicide was the only way out, he figured, so why not do it and do it quickly? That night we prayed long for him. God begins to work when we begin to pray. We asked him over to lunch and talked about the Lord Jesus to him.

"No one ever spoke to me like that," he said. "Last night after I was here, I prayed for the first time in my life."

The precious Word of God was read and together we knelt at the mercy seat. This man, at the very brink of death, found a door open for sinners in the blood that was shed, thank God, and he passed from death

unto life. We just received a line from him saying he was on the solid Rock. Praise the Lord!

Nothing Doing in the Nice Homes

San Marcos is a college town and it is almost impossible to get an ear in those nice homes, but as the poor never cease out of the land, the calling was better among them. Two seemed touched by the gospel. Had a very good time among the colored people here. Prayed and witnessed in many a home. Only one, however, that we know of was saved. The Lord graciously blessed in two meetings held in the hills. We praise Him for that.



A Colporteur's Friendly Call

Met so many people in New Braunfels who never saw the inside of a Bible! One was a young man who eagerly took the Gospel and read it. It interested him, and he borrowed a Bible from a neighbor and began to read that. Ted came across him again and gave him a Testament, spoke further to him about his soul and also urged him to attend the house of God. Sunday evening the pastor of the church asked all those who had a need of any kind to gather around the altar for prayer. We went forward and some one fell all over me trying to get next to Ted. I looked up and was surprised and pleased to see this young man. The preacher asked him what he wanted.

"I don't know," he answered; "give me the same thing the missionary here wants."

He did not get the same thing, but he did get saved.

We prayed with so many families in this town and left Scripture portions and tracts with them.

Boerne was way up in the hills. When the people saw us coming with an armful of literature and Gospels, they vanished into their houses. I suppose they took us for peddlers. No one came to the door, and on going around the house, we found them all in the back yard.

"The Funniest People!"

This was another town where so many

had never read even one verse in the Word of God. They took the Gospels and perused them with curiosity. It was easy to get their ear and easy to witness to them. In spite of their remarks: "Aren't they the funniest people? Why they talk about God right in front of everybody," we believe His Word is finding lodgment. In one home at least, we know it has.

We did not know there was such a mountainous section north of San Antonio. If we had, we would not have steered our old car and trailer this way, but the Lord kept us anyhow. We drove through at least forty streams without being stuck even once. It would be impossible to take this route during rains, but the Lord gave us nice weather and we made the most of it calling in these hills. The people are unusually friendly and a slammed door is most unknown here. The greeting is always, "Come in. Have a chair," and we never refused. What a good time we had talking about Jesus! In and around Bandera it was especially good.

Praying for Watermelon and Getting It

"Do you only pray about big important things? Don't you ever pray about trifles, or do you think that is bothering God? Have you ever prayed about something small and had God pay attention to it?" asked an elderly woman.

Yes, friends, we pray about everything, just everything. The Lord is so lovely, so considerate even in small matters, those little things that we think are not worth mentioning. The weather was hot and our appetites jaded. We had a hungry feeling, but nothing tasted good, and from everything we turned away. Ever feel like that? We passed stores that had fine watermelons in the windows, and how they appealed, especially to me; but who would spend thirty-five cents for a melon when their resources were at an end and the car needed a change of oil and two tires? I said nothing to Ted, for he would have spent the last penny to get one if he thought I would relish it, but I did send up a whisper to my heavenly Father about it. We worked the mountain side and Ted asked:

"What shall we have for lunch?"

"Oh, I don't want a thing," I answered, and silently prayed for the melon which we could not buy. We stepped into a store, made a few necessary purchases, and on leaving the grocer called,

"Any one who buys anything here today gets a big slice of watermelon free. Come and have your share."

Were we dreaming or was it true? Our share proved to be a generous slice of delicious melon, all we cared to eat. It just struck the spot, was so refreshing, and also restored an appetite. That is the first time in our lives we were ever given free melon for buying bread and potatoes. Yes, we pray about everything, big and little. God is interested in us and delights to be in our every thought. After all, life is made up of more small things than big ones. Just now we are praying about a tremendously big thing. We are assured He will also answer in this, praise His name. Do pray for us, dear friends, we need it so.

In Calvary's tender bonds,

TED AND LEE KROLL

Moody Bible Institute Monthly

"With Only a Corner of a Chance"

The above quotation is part of a headline in the Philadelphia *Evening Bulletin*, of July 28, introducing a brief sketch of that great Negro preacher recently deceased, Charles A. Tindley. We feel certain that our readers will be interested in the following extracts from the sketch, which contain instruction and inspiration for the youth of this generation of whatever race. Mr. Tindley had built up the largest Negro congregation in the United States, which met for worship on Broad Street below Fitzwater, Philadelphia, in an edifice with a seating capacity of 3,000. The membership of the church was twice as large.—Editors

CHARLES A. TINDLEY was born in a little village in the southeastern corner of Maryland. His mother died when he was two years old. His father was very poor. It was on the eve of the Civil War and the lot of the Negro in Maryland was none too good. There were no schools he could attend, and few considered it necessary that a lad such as he should go to school.

When he became old enough to work his father "hired him out" to do chores for the farmers and villagers. Some of his employers were kind. Some were cruel. Books were beyond his reach, even if he had been able to read them. But within was an urge to do something to better himself.

Pine Knot His First Study Lamp

"I used to find lots of newspapers on the roadside," he said, "and put them in my bosom, for I had no pockets, in order to study the A-B-C's from them. During the day I would gather pine knots and when the people were asleep at night I would light these pine knots and, lying flat on my stomach to prevent being seen by anyone, would, with the firecoals, mark all the words I could make out on these bits of newspaper."

After learning to read by this process, he secured a Bible and, after reading portions of it, decided it was time for him to go to church. He had no shoes and no coat and only a pair of tow linen trousers that were the worse for wear, while the church was five miles away from where he was working.

An Improvised Laundry

Washing his trousers in a tub of cold water and ashes, he made himself as presentable as he could and set out barefoot. When he got to the church he was still ashamed of his attire or rather the lack of it, and as a last gesture of respect for the house of worship he was about to enter, he stopped by a wayside brook, washed his feet, dried them with leaves, and crawled into the church where he hid behind a bench.

But when the preacher called on all who had read the Bible to come down and take the front seats, he forgot his timidity in his joy that he could qualify, and, to the surprise of the congregation, some of whom tried to tell him to keep out of sight, he

went forward and took a seat on the front bench.

With new courage he went ahead with his plans of self-improvement and day after day, after following the plow for hours, he would pace the fourteen miles that he had to cover, back and forth, in order to reach a teacher willing to help him.

Hod Carrier and Devout Student

When he came to Philadelphia and was carrying a hod, the zeal for learning remained and he continued his studies at a night school, later taking a correspondence course from a theological school and studying Greek and Hebrew under private tutors before he passed his examination for the ministry in 1885.

Today two rooms in his house, stocked with books from floor to ceiling, show the extent and variety of his later reading. On the shelves are a number of hymn books that he wrote and published, and volumes of his sermons that have been reprinted and put in book form as worthy of preservation. "I have been through the books of most of the schools," he once said, "but I have not been through the schools."

All of Us for Use as God's Matches

His ability to get his religion down to very simple terms in an artistic-poetic way gave him his greatest influence among his followers. Characteristic of this was his sermon on "A Match," in which, after pointing to Galileo as one of God's great

matches and referring to the manner in which Edison, Marconi and Morse had helped to illuminate the world, he pictured the world as "God's Match Box," and all its inhabitants matches that some day might light their fellow men onward. "I am one of God's matches," he would say, "and I have known trouble, plenty of it, heaps of it, but you can only strike matches on the rough side of the box, and trouble is the rough side of God's match box, and you can't light your light until you have known trouble."

Every afternoon, for years, he held a round-table for an hour, when he preached his religion to groups who came from all sections of the city. His talk on "The Flag" ranks as a classic among the literary productions of the Negro race. He also wrote hymns, his son at times composing or arranging the musical accompaniment.

The song book of the Moody Bible Institute, *The Voice of Thanksgiving No. 4*, contains some of his hymns, the use of which he granted gratuitously. One is popular as a solo, a stanza of which runs thus:

We are often tossed and driven on the restless
sea of time,
Somber skies and howling tempest oft succeed
a bright sunshine;
In that land of perfect day, when the mists
have rolled away,
We will understand it better by and by.
—Editors

The Changing Season

By W. Lomax Childress, Singers Glen, Va.

The golden glory of the time that was
Wanes slowly toward the summer's radiant close;
At last the autumn winds come near to clip
The petals of the rose.

The amber harvest of the wheat is done,
The lark song now no more is in the morn,
The fields are sentinels alone at last
By ranks of Indian corn.

Something has gone from hill and field and vale,
The wistful loveliness of summer's flowers,
Something of beauty that cannot be told
By faltering words of ours.

But still against the background of it all,
The mountains flame with colors manifold;
The radiant maples at the autumn's brink
Hold out their urns of gold.

Asters and golden rod go hand in hand,
To light the feet of summer o'er the sod,
And the bright beauty of the blowing leaves
Is like the smile of God.

We know the love that fashioned worlds like this
Keeps watch beyond the autumn and the snow.
And to that summer land whose flowers ne'er change,
He leads us as we go.

A Blind Girl Who Sees—*Him!*

By Louise Harrison McCraw, Braille Circulating Library, Richmond, Va.

I HAVEN'T done anything big and outstanding such as many blind people have done; in fact I've accomplished so little, I'm afraid it will not interest other folks," said Gray Pifer as she was interviewed by a friend in regard to this article.

"I've just been filling a little place, and I'm afraid I haven't done that well," she continued; "but even the little that I have accomplished could not have been done in my own strength. I owe it all to the Saviour."

Gray is a sweet-faced, slenderly-built girl in her twenties, with a smile as bright as a June day. She teaches music in an orphanage where all the children have sight. But she is more than a teacher; she is a mother, in the truest sense of the word, to the little ones intrusted to her. She teaches them that which is far more valuable than music even, and yearns over them with her mother-heart by night as well as by day. To her, it is not burdensome to be with them after school hours, and even to sleep in the room with some of them.

Started in at Seven

Institutional life is nothing new to this young lady, who has spent the larger part of her own in boarding school. Her wise mother saw, in the beginning, that the first step to take in preparing this precious little daughter (the only girl) for future usefulness was to place her in the Virginia School for the Blind at Staunton, Va.

So, at the age of seven, she was entered, and stayed until the high school course was completed. During those years, the training received was such as to strengthen the faith which had come as a result of a Christian mother's influence. But she will tell you the rest of her story in her own way:

"In September, 1926, I began my work at the State Teachers College in Harrisonburg, Va. Being the first person without sight to attend that institution, of course I was eager to succeed, to prove that blindness is not the handicap it seems. But those about me, even my closest friends, said it could not be done. I prayed, and God answered. But I lost myself in studying and in the effort to gain and hold my place in my classes, and thus I failed to enjoy the sweet communion with my Lord and Saviour which I might have had. The things of the intellect were crowding those of the spirit into the background.

A Memorable Date

"In December of that year (and I count that date one of outstanding importance in my life), I received my first book from the Braille Circulating Library in Richmond, Virginia. It was called *The God Planned Life*, by James H. McConkey. At first, I did not find much time for these books of Mr. McConkey's which were sent me as a free loan by the library, but whenever I read them, I was spiritually refreshed. I thought less of self and more of God, and thus it was possible for me to accomplish more with less effort. My joy and satisfaction in Him alone began then.

"After college, came the trying experience of seeking employment. Reading these precious books, I came to understand more clearly than ever before that there was a special work for each one of God's children, and therefore I must trust Him to lead me into it. I wanted to be where He could use me best. So I kept praying and following the leadings He gave. At last I was given a position as teacher of music in two rural schools.

"When I began to teach, I found that my difficulties were only just beginning.

I read the McConkey books and clung to God. Then I realized as never before how necessary it was for those who must do their reading with the fingers, to have access to books about the Bible as well as the Bible itself.

The Blessing of McConkey's Books

"Eternity alone can reveal the good which has been wrought in my life by means of such reading. Service has become a purer, finer joy, and life itself is different. My work now is that of teaching in an orphanage, and it is my supreme desire to fill my little place in accordance with His will.

"If I have realized any degree of success as a teacher, it is largely because I have learned from these pages truths which have brought me into a closer walk with the Saviour. Many times after a strenuous day when everything seemed to go wrong, I have read, and tired nerves were soothed and I was physically, mentally, and spiritually refreshed. Despair would give place to hope, and I would go forth in His strength. But I long to see other blind readers realize the importance of putting themselves in a place where God can speak to them and transform their lives. If only they would accept the free offer of these books and 'look and live!'"

The Braille Circulating Library, Y. M. C. A., Richmond, Va., is a faith work, begun in 1925, for the purpose of sending Christian literature in Braille to readers all over the world. Books are sent on request without even the cost of postage. The writings of various Christian authors are being added, and permission has been granted to use the pamphlets by the Editor of the MOODY MONTHLY.

The Bat: Man's Friend

Tenth Article of Nature Series*

By Professor John Harvey Furbay, Ph.D., Upland, Ind.

THE ancients regarded the bat as a certain symbol of ill fortune and a harbinger of evil. Even Shakespeare included it in the infernal mixture brewed by the witches of Macbeth. Because the bat appeared only at night and mysteriously disappeared in the day, it was thought to be in league with the Devil. All these opinions are now changing, for we are finding that bats are perfectly harmless, and that they are valuable as friends of man.

During the winter months, these animals hibernate in secluded places like caves,

barns, and old houses, where they sleep soundly until spring. They feel cold to the touch, but never freeze. I have known them to hang by their claws in a woodshed connected with a house where people lived. They are curious sights hanging head downward, resembling the ancient pictures of Satan with his cloak drawn around his shoulders. A few species of bats migrate South in winter instead of hibernating, but most of the bats remain with us all winter.

Our Greatest Insect-eater

In the spring (usually in May), they awaken and emerge for food, appearing for the first time on warm evenings. They find their greatest supply of insects around

lights, and this is probably why they sometimes enter lighted rooms at night. Their value as insect-eaters is inestimable. Dr. Charles A. Campbell, of San Antonio, Tex., found that one bat might devour 250 mosquitoes in a single night. He urged their propagation as a means of checking malarial fever, which is carried by mosquitoes. Others have estimated that bats consume half their weight in insects each day. This places them in the class of our greatest insect-eaters.

In June, their babies are usually born. Most of our bats give birth to only one, while a few may have two, three, or four. The young are born naked, and are as pink as baby rabbits or baby mice. They cling

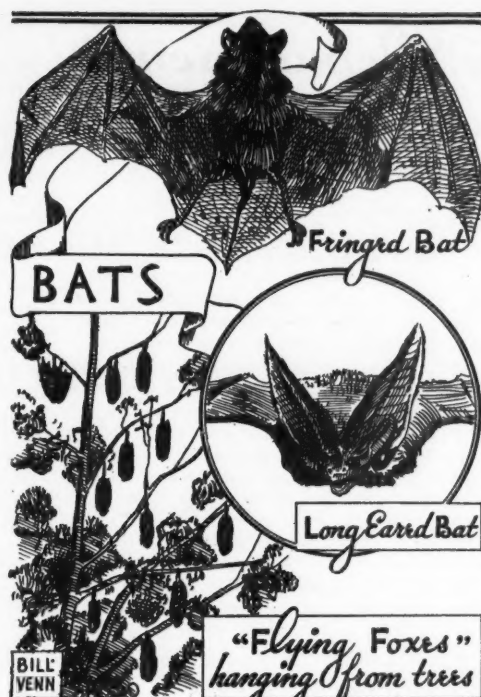
*Condensed from NATURE CHATS: A YEAR OUT-OF-DOORS, to be published 1933. Orders may be sent to the author.

to the mother's fur and remain attached to her, for there is no nest. They may be seen clinging beneath the mother as she darts about in the evening catching insects. Sometimes the weight of the young exceeds the mother's own weight, yet she is able to support them in the air. The adults mate in the fall, but the development of the young is delayed during hibernation, and probably does not begin until a month or so before the young are born in the spring.

Riches in Caves

Besides being of value to man as insect-destroyers, bats have produced thousands of dollars worth of valuable fertilizer from their droppings in caves where they have roosted for centuries. This material is called guano, and is very rich in nitrogen. In the Carlsbad Cavern, in New Mexico, 100,000 tons of this guano have been dug out and sold at prices from twenty to seventy-five dollars a ton. A cave near San Antonio, Tex., has yielded sixty tons of guano a year for over thirty years. Deposits over one hundred feet deep have been found. It is estimated that fifty feet represent about a thousand years of accumulated droppings.

One of the most interesting features about bats is their remarkable number of senses. They possess senses which man has never known. These are located in many glands, hairs, and strange fleshy projections within their ears. The membrane



which is stretched between their front and rear limbs is one of the most sensitive organs known. Bats, like insects, receive and are aware of countless vibrations which do not register with human beings. Bats with their eyes sealed shut, may be turned loose in a room with many ropes and other things hanging from the ceiling, and they will fly among them without touching a

thing. Spallanzani tried this in the eighteenth century, and it has been tried many times since with the same results. Evidently these animals have a sense which we do not have.

No Vampire Bats in America

Stories of "vampire" bats are common. There are no bats in North America which feed on blood, as the vampires are said to feed. There are only two species of bats known to suck blood, but both live in Central or South America. Even these are not as terrible as writers have depicted. They sometimes suck blood from sleeping horses or other animals, but they do it so gently that the animal seldom is even awakened. The bats in Canada and United States all feed exclusively on insects.

Bats may be tamed and kept for pets. They are safe and quite affectionate. They are quite timid when first caught, and crouch in the corner of the box with much shivering and squeaking. Care must be taken that they do not bite one, for they have sharp teeth. At close sight, it is apparent that they are not birds, but are mammals equipped with a membrane stretched between their front and back legs for flying. The flying fox, with a wing-spread of five feet sometimes, is one of the largest of the bats. Contrary to popular opinion, bats have never been known to become tangled in a person's hair.

Child of God Truths for Whole-Hearted Christians

By Rev. J. E. Wayland, Malden, W. Va.

WHAT should the unsaved person desire above all else in the world? To become a child of God (Matt. 16:26).

How may I become a child of God?

By being born of God by His Spirit (John 1:13; 3:6).

How may I be born of God by His Spirit?

By believing in Christ as my Saviour and Lord (John 1:12; Gal. 3:26).

How do I believe in Christ as my Saviour and Lord?

I believe in Christ as my Saviour and Lord by depending solely upon the shed blood of Christ, the Son of God, who died in my stead upon the cross, for salvation and committing myself unto Him as my God (Heb. 9:22; I Pet. 2:24; I John 5:20).

What kind of life should I, as a child of God, live?

I ought to live a Christ-like life (I John 2:6; Phil. 1:21).

When a person becomes a child of God is the old sinful nature done away with?

The old sinful nature still remains along with the new nature (I John 1:8).

What does God say about the old sinful nature of the child of God?

God says there is a conflict between the old sinful nature and the new nature and that the old sinful nature is to be reckoned as dead (Gal. 5:17; Rom. 6:11).

How may a child of God get the victory over the old sinful nature?

Only through constant yielding to the Holy Spirit can constant victory be gotten over temptation (Rom. 8:2; Gal. 5:16).

What two bonds bind the child of God to Christ?

The child of God is bound to Christ by the bond of union and also by the bond of communion. The bond of union is indestructible, but the bond of communion can be broken by sin (Rom. 6:3; I John 1:3).

How may the broken bond of communion be restored?

The broken bond of communion is restored through confession of the sin and through faith in believing that God has cleansed His child (I John 1:9).

Can the child of God ever be separated from the love of God?

The child of God is secure in his salvation and nothing can separate him from

the love of God (John 10:28; Rom. 8:39).

Upon what basis are the rewards of the child of God reckoned?

God gives the child of God salvation and in addition offers him rewards which will be based upon his works (Eph. 2:8; Rom. 6:23; I Cor. 3:8).

What should be the attitude of the child of God toward the unsaved?

The child of God should pray for the unsaved and tell them the gospel by life and word (Rom. 10:1; Acts 1:8; Phil. 2:15, 16).

What should be the attitude of the child of God toward suffering?

The child of God knows that he will suffer, but that his sufferings will be a pathway to glory, and he should endure patiently and joyfully (II Tim. 3:12; Phil. 1:29; II Cor. 4:17; I Pet. 2:20; 4:13).

Do things ever go wrong for the child of God?

The child of God knows that God works all things together for his good (Rom. 8:28).

Will the real needs of the child of God be provided for?

(Continued on page 67)

Missionary Department

William H. Hockman

THIS IS INDIA

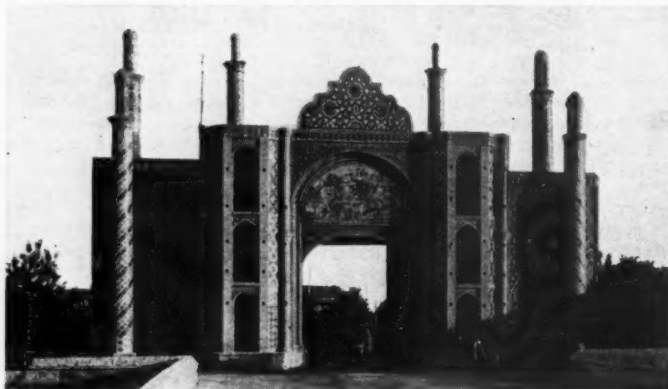
An Indian town during a Hindu festival! Only those who have been present at such can imagine what it means—noisy, crowded, evil-smelling streets, where people of all kinds and castes push their way, intent on buying, selling, worshipping, sight-seeing, or begging. Here vendors and beggars, sadhus and priests, story tellers and dancers, acrobats and snake charmers,—and messengers of the gospel—vie with each other in seeking to attract the attention of the people. Numberless beggars are sitting or lying by the roadside—the blind, lame, emaciated, and leprous, all who go the round of these festivals, hoping to stir the generous pity of the pilgrims. A man comes rolling along the road balancing a pot above his head, an old man almost naked and covered with dust lies by the roadside in the hot sun appealing to the gods and people to help him. Another comes pushing his way through the crowds with his poor bent hunchback wife on his back and his little child in his arms, the perspiration running down his face. All this for the sake of a living! Oh, the hardness and sorrow of it all, and the emptiness of the religion in whose name so much deceit is practiced and on whose gods the poor and suffering call in vain!

Locked Mouths

In the distance the sound of horns, brass gongs, and cries of "Govinda," announced that a party of pilgrims was on its way to offer their gifts in the temple. Looking over the heads of the people all we could see was a group of about six women with their seerachs drawn over their heads. Murmurs of "locked mouths," proclaimed the fact that these were devotees who had made some vow or wished to invoke some favor from the gods. We inquired where they were camping and, making our way to the big field, found they were Canarese people who had journeyed thither ten days by bullock cart. When we attempted to go near the camp the men made signs, and a woman explained that these women were under a vow of silence and no one must speak with them until the vow was fulfilled. We tried talking from a distance, but they waved us off. While there, we heard the others returning from the temple. On going to them we found that they had come with their priests from Mysore state. Locks had been fixed into their

faces while some five miles out from the festival town on the previous day, and no food or water had passed their lips since. That evening the locks were to be removed. The priest invited us to stay and see.

After various preliminary ceremonies they came to the real business of the evening, the removal of the locks from the women's mouths. The lock was a piece of silver shaped like a D. The straight bar pierced one cheek and passing through the mouth came out of the other cheek. Both ends were fastened by the curved piece, which passed beneath the chin and clamped upon the jaw. The removing was a painful process, but not a sound broke from those brave women. The look of



One of the city gates, Teheran, Persia

determination on each face was painful to see. One bled profusely and the bleeding was only staid after much trouble. Finally, the locks were removed and the priest stuffed up the holes in the cheeks with lime and daubed on a little colored powder.—Condensed from letters by Miss I. E. Andrews and Miss M. B. Dace, in *Darkness and Light*

IN FAR AWAY TURKESTAN

It will be recalled that a year ago a company of young men under the leadership of that veteran Christian, Mr. G. W. Hunter, in connection with the China Inland Mission, made a most thrilling journey to the far inland province of Sinkiang, traveling across the Mongolian Desert in two Ford motor trucks. The story of that arduous journey, requiring some two months, was published in several missionary periodicals. The venture across Mongolia was attempted because the customary route of travel through China was deemed impassable owing to chaotic political and social conditions. The party of new missionaries had scarcely settled down in their far away headquarters at Tihwa when the prevalent

Oriental revolutionary fever broke out all around them. Some strenuous months full of danger and privation have followed. Several paragraphs are quoted from Mr. Otto F. Schoerner's letter, dated May 27.

"When the roads became blocked and communications were cut off all around us, letters, of course, stopped coming. Recently a few letters and papers straggled through, but there has been about a five months' gap. We have heard of mail lost or burnt in various places. But today we had a most delightful surprise, when two airplanes made an unexpected appearance. They belong to the Eurasia Aviation Company, and were following this route on their way from Berlin to the Pacific Coast. Leaving Germany six days ago and traveling across Russia, they picked up some mail for us as they landed at Tahcheng on the border. After two day's rest here they expect to leave for Nanking or Shanghai, and we are thus able to send out letters with them.

International Ferment

"Sinkiang covers an area of over a half million square miles (more than twice the size of Texas), and its population has recently been estimated at over six million. It is a place where many tribes and nations are gathered, including Chinese, Tungans, Turki, Qazaqs, Mongols, Tartars, and Manchus. Since the revolution in Russia, especially in recent years, quite a stream of emigrants from that country has been flowing into this province. Several tens of thousands of these have now settled here, among whom are to be found numbers of Russian Baptists and German Mennonites (former colonists in the fertile farming districts of central Siberia), which have fled across the border from the terrible persecution against the Christians in Soviet Russia.

"At the beginning of this year when the trouble in the eastern part of the province seemed to be practically settled, we suddenly heard of open rebellion in several places south of the mountains, led mostly by Tungans. This rapidly spread over most of the province. Tihwa has been quite well protected with large guns and a garrison of soldiers; but we could never tell what these daring Tungans might do, especially if our Moslem suburb should join them in rising up against the government. And this is exactly what happened, as we discovered in the early morning of February 21, when we were awakened by firing outside the city walls.

A Costly Toll

"Immediately following the first trouble outside the city the wounded began to come in to the emergency hospital. The work very quickly became too much for the only Chinese doctor, and it was then that Mr. Mather and we six new workers were asked to give a helping hand. Dr. Fisch-

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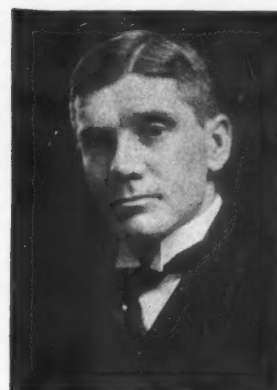
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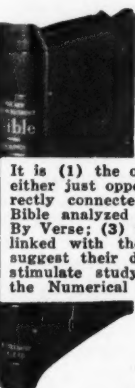
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bacher performed many of the necessary operations, and we others were initiated into dressing all kinds of terrible and septic wounds, giving practically all of our time to that work for over two months. It would be difficult to describe the handicaps under which we worked, remembering that we are in Central Asia with only a small stock of medicines and not too much equipment.

"In their untiring service for the sick, both in the hospital and in other places, Mr. Mather and Dr. Fischbacher somehow or other contracted typhoid fever. We did our best in carefully nursing them through two weeks of severe illness, when it pleased the Lord to call them both home to Himself, Mr. Mather on the twenty-fourth and Dr. Fischbacher on the twenty-seventh of May. Our hearts are very heavy, as we think of how much they were needed for

the many unevangelized in this large province, but our all-wise God knows best. May it please the Lord to give us someone to follow in the doctor's footsteps. Medical knowledge is a great asset on the mission field, especially among these Moslem peoples."

DYNAMITE OF VARIOUS SORTS IN BOLIVIA

Carnival week in every Roman Catholic land is usually a time of much carnal celebration. This year, because of the war and its accompanying suffering and sadness, the government ruled that there should be no celebration. To a large extent this suppressed the feasting within the towns, but out in the country the Indians carried out their "customs" much as in past years.

Until the Spanish colonizers, calling themselves Christians, arrived with their friars and priests, these Indians never observed carnival with its special indulgences. But when they were taught the Roman Catholic customs and baptized into the church, the stone was set rolling. Custom now has pre-eminence over God's Word, and to their way of thinking is more to be feared and observed.

One of the customs taught by the followers and instructors of the Roman Catholic faith was the use of dynamite in connection with their prescribed feasts. Not God's dynamite, for then there would be no carnival, but man's dynamite, which works havoc in the hands of these unskilled people. As a result three men in the vicinity of Puna are minus a hand each, involving terrible suffering and inconvenience for life, even if they escape death as a direct result.

One man blew off two or three fingers and lost much blood before receiving medical attention some seven hours later. Another blew off his entire hand, had his friends tie his arm tightly with a cord, and then set off over the mountains for the hospital some twenty miles away. The third blew off two fingers entirely and parts of several others. Because all his friends were drinking he had to wait three whole days before being brought in for medical attention. What suffering!

In Romans 1:16 we read that the gospel of the Lord Jesus Christ is the power (dynamite) of God unto salvation, unto every one that believeth. How different things would be if from the very beginning, four hundred years ago, Rome had given these people God's dynamite, the Holy Word of God, instead of "customs," "traditions," and other man-made substitutes. Souls would then have been saved, lives transformed, and they would have been made new creatures in Christ Jesus, instead of being maimed in this life and lost in the life to come.—C. H. Wintersteen, in *Bolivian Indian*

Babies for Sale!



WHAT can give more comfort and satisfaction in Christian service than the rescue of helpless babes and children from lives of sin, shame and limitation?

Give what God has given you to reach across the seas so that Christian hearts and hands may be sustained in their ministry to helpless children.

The Home Of Onesiphorous, Taian, Shantung, China, is serving about six hundred Chinese orphans. The largest home of its kind in China. It is the life work of Mr. and Mrs. L. M. Anglin who, on faith, for seventeen years have been rescuing helpless boys and girls and training them for the Kingdom.

Remember the Scriptural admonition "Train up a child in the way he should go; and when he is old he will not depart from it." Provs. 22:6.

Jewels of the Orient. Their Helplessness Cries to You for Help

A leading Chinese Daily recently reported five human markets in the province of Honan—markets where half-starved boys and girls were being sold for as little as 12 cents each.

Wouldn't it rejoice your heart to know that you were being used of God to save one of these little ones for Jesus? A small sacrifice each day will enable you to gather an offering sufficient to support a child in this recognized and well organized Christian home.

The small sum of \$5.00 a month will provide for the entire care of one boy or girl: food, shelter, clothing, education and training. Even \$1.00 will help. Larger sums will permit of needed expansion. "Inasmuch as you do unto the least of these . . ."

Send what you can today. The need is urgent. Further particulars of this well established work gladly supplied. Address The American Office:

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Drawer 7, 3131 Lincoln Avenue, Chicago, Ill.

Starving Christians in Russia Appeal to American Brethren For Help

An exiled preacher writes: "We are in desperate condition. Our four children are sick from starvation. There is not even a crumb of bread. Please send us a few dollars so that we can buy bread."—A. F.

Another says: "Christians are dying from starvation. Immediate help is necessary. We cannot avoid appealing to you. Please send relief quickly, lest it be too late."—S. N.

Dear Christian readers: Russia Inland Relief Mission receives scores of such letters in which they even report cases of cannibalism among unbelievers. On behalf of this desperate situation, we are presenting this pathetic cry to your prayerful consideration in helping us to save the starving brethren in Russia. R. I. R. M. is under the Management of the Executive Committee, John Johnson, General Director.

RUSSIA INLAND RELIEF MISSION,

690 Eighth Ave.,

Room 401-M,

New York, N. Y.

ADVANCE AND COUNTER-STRATEGY IN NORTHEAST CHINA

Would they come? Special meetings at the Meng Yang church had been announced to begin ten days before the wheat harvest. We knew the people were busy cultivating the kaffir corn and peanuts before they cut their wheat, but we could not go earlier on account of school work, nor was it convenient to go after the harvest.

Yes, they came, from ten different villages. The Chinese like a full day, so first there was the morning prayer meeting at four o'clock, two Bible classes after breakfast, two more in the afternoon, and an evangelistic service in the evening. Three women walked fifteen miles to attend these meetings.

One of these women had been afflicted with demon possession for ten years, and had tried medical help with no result. One day her husband said to her, "The doctors are not able to cure you. I hear that over at the Meng family village the Christians pray for people and they are healed. Go over there and ask them to pray for you." She went over and told them why she had come, and they gathered together a group

of believers and prayed for her. God answered their prayers and she was healed. Afterward she and her husband prepared a room for a chapel and invited one of our Bible women to go over and tell them how to become Christians.

But the adversary is busy. There is a new sect in this section of the country known as the "E Gwan Dao," which stresses good works, filial piety, charity, idolatrous worship, and the repetition of the magical phrase, "Wu tai er fu." They do not explain the meaning of this; but just keep repeating it and you will be blessed! Those who desire to enter must pay an initiation fee of one dollar, half of which goes to the man who originated the sect and the other half to the one who promotes the sect in the villages. I am informed that it is making rapid progress, and in some communities as many as two-thirds of the people have joined it.

When the forces of evil are so busy leading people astray, shall we not enter the doors already open before us?—Roy Allison

SPIRITUAL PROSPERITY IN KOREA

In these days of depressions and financial cuts, missionary criticisms, and political unrest, we have been greatly encouraged by the interest shown by so many of our good friends in America in the progress of our nation-wide evangelistic campaign. It is too early as yet to make any general report on the success of the campaign, but the reports that are coming in from individual churches are most encouraging.

In one place, two college students held a three-day revival meeting, the attendance increasing from fifty the first day to six hundred on the third day. A new church, established only last year, received twenty new believers as the result of the special meetings. Another country church, which has a congregation of about two hundred, reports sixty new members.

Sun Kyori, in the industrial suburbs of Pyengyang, a five-year-old church of less than three hundred adults, had a week of revival meetings, during which 118 men and women decided to follow Christ.

At Muchin, in the country, more than two hundred people attended special meetings for two weeks, with fifty new believers as a result. Another church reports that its congregation of fifty has grown to two hundred. Two Bible women brought in forty-seven new believers during a week's class.

At Nansan, a small country village, six years ago one man went alone to church Sunday by Sunday, rang the church bell, held service all by himself, the only Christian in the village; this winter evangelistic services were attended by some seventy Christians and as many non-Christians, and more than five hundred yen (Japanese dollars) raised for a new church building.—Pyengyang Station Letter.

A DEMON WORSHIPER CONVERTED

In the "Five Fundamental Virtues" village, in Korea, a man bought a Gospel from the colporteur, but with no intention

of becoming a Christian. Some time later, obliged to keep watch over his crop of millet to guard against the depredations of wild boar, and having nothing to do, he remembered the little Gospel so far untouched. An ardent demon worshiper, he was struck, in reading the Gospel of Mark, by the power of Jesus Christ over demons. A consciousness of sin came over him and he exclaimed, "What a sinner I have been to worship the Devil! I must learn about this One who has conquered him." He went on from that beginning and seems fairly out on the way now, lifted out of the bondage of a slave of Satan to the glorious liberty of a son of God. Five members of his household, all but the old father, have followed him into the kingdom of God.—Mary Hill.

CHILD OF GOD TRUTHS FOR WHOLE-HEARTED CHRISTIANS

(Continued from page 63)

The child of God having learned, in whatsoever state he is, to be content, may at times be full and at other times be hungry, but always he has the promise that God will supply all his needs (Phil. 4:11, 12, 19).

Where in the Bible may the child of God find explicit instructions for living the life in Christ?

The whole Word of God is of use to instruct the child of God in the way of life, but in the Gospels he finds the personality of Christ upon whom he has believed,

and in the Epistles he finds what to do with that belief in explicit instructions for living the life in Christ.

What happens to the child of God at death?

The child of God departs to be with the Lord, leaving his earthly body which awaits the resurrection (Phil. 1:23; I Cor. 15:44).

Will the children of God and the unsaved be raised at the same resurrection?

At the resurrection of the just, which is the first resurrection, only the children of God will be raised up (Rev. 20:6; I Cor. 15:23).

What great incentive to purity is placed before the child of God?

The coming of his Saviour to receive him unto Himself (I John 3:3).

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Clarence H. Benson

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THE GLORY OF AUTUMN

It is a little bit odd that spring is generally supposed to be more of a hopeful, restless and unsettling sort of season than autumn.

Nobody expects much of fall. It is a collection of melancholy days, it abounds with chilly rains and raw winds, and it has a funereal overtone that sets poets and other sensitive people beating their breasts. Spring, on the other hand—then the young men see visions and the old men dream dreams, and each man wants to leave the place where he is and go places where he has not been.

What Are the Facts?

That, at any rate, is the tradition. But it does not jibe with the facts. Autumn has been frightfully maligned. It is time justice was done. In most parts of the country autumn provides the nicest weather of the whole year. Furthermore—since our moods depend so greatly on what the sun and wind and sky do to us—it is a time for visions and dreams, for the birth of new hopes and the revival of old ones; a season, in fact, which does most of the things spring is supposed to do much better than spring actually does them.

To be sure, autumn brings death and decay. But it works with greater artistry than spring, for it clothes all in the beauty of flaming woodland and misty field that is breath-taking; it reconciles us to them, it bemuses us and persuades us—as supremely great artists do—that death and decay are only preliminary to a rebirth.

A Nip in the Wind

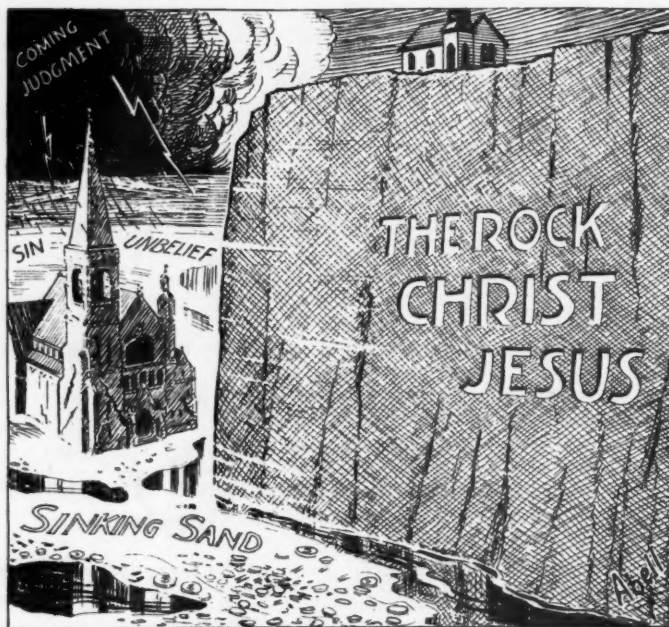
Its hazy air, too, carries a breath of vagabondage. A morning in May can incite one to truancy; but an October afternoon, when the corn shocks stand in uneven rows like the tepees of an Indian encampment on a rolling field, is the time when the red gods are really astir. For then one perceives that the road to the end of the earth starts wherever one's feet happen to be, and there is apt to be just enough of a nip in the wind to delude a

man into thinking he can walk as far as the spirit moves him.

And suppose that we are too mundane to be stirred by such fanciful things? Well, in the mere matter of material comfort fall offers more than spring. Spring gets you ready for warm weather and then sprinkles snow on you. The "spring cold" is proverbial, and the bright days have an icy sting underneath the sunshine. Autumn is more honest. You expect the worst—and, very often, you get the best.

The old tradition needs revising. Autumn, once you get to understand it, is the best time of all the year.—Beloit (Wis.) *Daily News*.

"THE CHURCH THAT DID NOT CLOSE"



Better a little church on the Rock, than a big church on the sand (Matt. 16:18)

MASS EVANGELISM

Where the revival, or "mass evangelism," is discounted by pastor or church, a form of "cultural evangelism" is advocated and resorted to. Soon this results in a cold church formalism which will preclude any kind of evangelism or spiritual religion. With such a condition the church may carry on its many large programs for a time; but failure is as certain as night follows day. This is clearly seen in all the history of the Church.

The success of the revival should not be judged merely by the number of professions, or the number who come for church membership, important as this is. The deepening of the spiritual life of the church is our first and greatest need.

We cannot put over any cause in our churches, never mind how much it may be needed, with at most only half of our

church members present Sunday morning, and less than a fourth of them present at night; with the prayer meeting running without the presence of deacons, and the Sunday School without much passion for winning the lost to Christ and the Church, which is its first work.

Oh, how we do need a spiritual revival! Pay no attention to the man, official or not, who says the church cannot afford to get the outside aid of a scriptural evangelist and go in for a real revival. Every pastor needs it.—*Western Recorder*.

OUR LEISURE HOURS

Our whole nation has gone on a code that calls for forty working hours a week. In some lines it calls for less. That means that multitudes of people are going to have more leisure than they ever had before. In that we should rejoice. Men and women who toil eleven and twelve hours a day the year round have very little opportunity to enjoy life or to make the most

of it. The machine age in which we live has made the shorter hours possible, and even necessary. They will probably become shorter still as the years go by and new machinery is invented.

But these shorter hours bring us face to face with a serious question. How are we and the multitudes thus released going to spend our leisure hours? This increased leisure may prove a great blessing or it may prove a curse. Our leisure may be spent in complete idleness. It may even be spent in riotous living. Somehow we ought to be able to discover a more excellent way. Our schools and colleges have been trying to educate our young people for their life work. It might also be well to educate them for leisure. Many of those

who have had leisure because of their wealth have not yet learned how to spend their leisure wisely. Multitudes of others are now going to have a new-found leisure. It is highly desirable for their own good and for the good of the country that they should learn to use it well. There is now a cabinet officer known as the Secretary of Labor. It might be well to have also a Secretary of Leisure.

A Challenge to the Church

Some days ago I received a letter from a business man whom I knew intimately when he was a boy. In the letter he makes a suggestion about our leisure hours which ought to be passed on. He writes as follows: "The President's request for shorter hours presents both a challenge and an opportunity to the Church. Men will have more time on their hands and all of the agencies outside of the Church will make

a bid for a part of this time. Christian people need to spend more time in Bible reading and personal devotion. This time is being offered them, but few will use it unless the churches seize the opportunity and call upon their members to dedicate a portion of their time to the work of Christ, and to the building of the inner man." That suggestion does not need much comment. It at once commends itself to every thoughtful Christian.—Dr. Lingle, in *Christian Observer*.

INCREASING LEISURE

According to all indications the readjustment in the economic and industrial affairs of the nation will place at the disposal of the people a great deal of leisure time. The forty or even thirty-hour work week is no longer the pipe-dream of a fanciful economist but an imminent reality. The five-hour work day will probably soon be with us. Past experience with the forces of darkness should convince us that they will make every effort to completely preempt this additional leisure time. Unless the Church steps in with a prior and attractive claim upon it, there is no doubt that it will be utilized largely in serving the lust of the flesh, the lust of the eyes, and the pride of life, thus tending to shove the Church and its interest even further into the background of popular attention.

The Church must become and remain alive to the tremendous changes taking place in the world in which it is called to function. It must intensify and broaden its program of activities if it is to spiritualize effectually the life of the people. Failure to exercise the proper flexibility to meet the demands of the day may prove disastrous. The Church is above all a preaching and teaching institution. It is to bring the Word of God to bear upon the lives of the people.

The times are propitious for an extension of the Church's educational program. We are living in an age that is asking questions, that wants to know the why and wherefore of things. People want to be informed. The Church will have an opportunity to impart information, to mold personalities, to cultivate right thinking, to shape lives, which it dare not miss. The church doors must not remain locked while the people have many leisure hours on their hands which the world will have no hesitancy in claiming. Increased leisure will set human lives even more askew unless the Church seeks to guide them.—*American Lutheran*.

RELIGIOUS BABIES

There are people not a few delighting to call themselves God's children who might more accurately and exactly be designated as God's babies. They are His children; indeed, members of His family, sharers in the provisions of His love, heirs of His promises of good things beyond. But they are simply rudimentary, undeveloped. They have never grown up. They are just babies. There is nothing more beautiful than a normal babyhood, and nothing more pathetic than a babyhood abnormally continued.

Think how necessary it is to coax, bribe, tease, plead with the average Christian to do what he freely acknowledges he ought

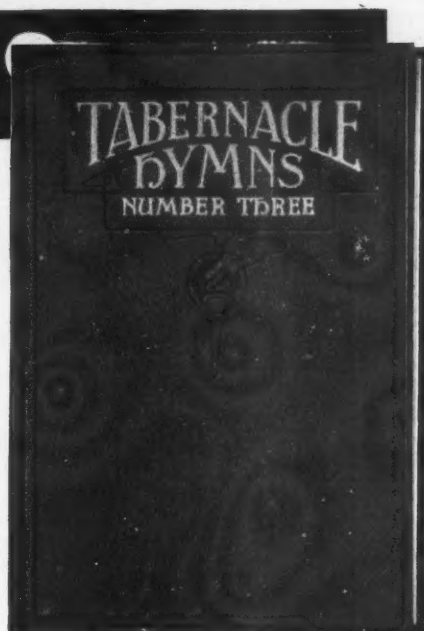
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to do. Consider how much of his giving to the cause of Christ must be sugar-coated and served under the form of suppers and fairs. Tickle his palate, and you touch his pocketbook. Remember how insistent he is that everything be done as he wishes it done, on penalty of losing his support: "If you don't play as I want you to, I won't play!" Count up, if you can, the number of disgruntled church members in your own town, who are sulking in their corners because they cannot have their own way about something, or because they have been slighted or overlooked in some way by somebody.

These are good people—true children of the Father's family. They will have place in the great family gathering by and by. But they are immature children. They have not grown up, and do not seem to be growing. God's babies! Paul is thinking of people of this kind in the church at Ephesus, when he speaks of the continuance of the processes of grace "till we all attain unto the unity of the faith, and of the knowledge of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ; that we may

be no longer children, . . . but may grow up in all things into him who is the head, even Christ."—*The Watchman-Examiner*.

IT'S BEYOND US!

We hesitate to admit it. To acknowledge one's limitations in the presence of things invisible, metaphysical and imponderable, is a mark of intellectual honesty, but to have to confess one's inability to comprehend things visible, tangible and knowable, is rather humiliating. And yet, truth to tell, every morning at breakfast, with a coffee cup in one hand and a newspaper in the other, we get hopelessly confused, and are compelled to admit that many things, apparently simple things, are quite beyond us.

"Quintus Quiz" in *The Christian Century*, frankly confesses his inability to rationalize this rational age. He cannot understand why an egg in Soviet Russia should be "a luxury beyond the dream of avarice," while just across the border in China the market is surfeited with eggs; or why 12,000,000 people in Germany should be eating oleomargarine and other greases, while Denmark is glutted with butter; or why undernourished millions in China and India should die from slow starvation, while millions of bushels of wheat rot in the granaries of America. Expert economists and super-statesmen can understand these things, but they are beyond us.

And that suggests another perplexing problem; and it is just about the craziest

jig-saw puzzle that any man ever tried to solve. We must have liquor, light liquor and heavy liquor, and liquor in abundance. Beer and wine, gin and whiskey must flow freely, with as little legal restriction as possible. The President says that the government cannot get on without liquor, and the President's word is law. There are no two ways about it, we must rip the Eighteenth Amendment from the Constitution and open the sluice gates. Liquor is an economic and a moral necessity. The more liquor we mop up, the more decent the country will become, the more industry will be quickened, the more revenue the government will receive, the less taxes the citizens will pay, and the more happy everybody will be. It is all very strange. The more light we get on the advantages of the liquor business, the more puzzled we become.

"Quintus Quiz" says, "What fools we mortals be!" We hesitate to say the same, but we do say, How gullible we Americans are!—*The United Presbyterian*.

A GOVERNMENT OF LAW AND NOT OF MEN

We cannot predict what the courts will say as to the constitutionality of NRA or of any provision of the acts passed in the interest of recovery. But if we have not substituted an absolute monarchy or super-constitutional dictatorship for the American republic the courts will not abdicate their duty because a decision may not please the executive or the congress or even a prevailing public opinion. Mr. Dooley once said that while the Constitution followed the flag, the Supreme Court follows the election returns, which was a rather cynical and extreme way of saying that judges are human and share the changes of thought and sentiment and interest taking place in the society of which they are a part. It is fortunate that they do. Law, even constitutional law, is a living organism, not only through legislative changes and adjustments, but through the process of judicial interpretation. But when the courts merely register the force of temporary opinion or sentiment, regardless of justice or the principles which underlie our system of law and government, they will have abolished themselves and the liberties of the people.—*Chicago Daily Tribune*.

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REACHING THE REFORESTATION CAMPS

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Moody Bible Institute Monthly

Truth Illuminated

William Norton

CHRIST ALONE CAN SAVE

The gospel that deals with sin without the Cross, is just as valuable as a flashlight from which you have taken the battery! Divine grace has its only complete expression in the Christ of Golgotha. He is the Christ who can meet the abounding sin of today and destroy it.

At no point in history do you find complete reaction against sin save where Jesus Christ manifested it in His self-offered life.—A. Z. Conrad, in *You Must Go Right On*.

INVESTMENTS

"My office is just across the street from the First Baptist Church, Dallas. A few days ago one of the big business men of the city came into my office, sat down, and looking across the street, said, 'Mr. W—, you have a good deal of money in that church building, haven't you?' 'Yes,' I replied, 'about forty thousand dollars in the whole plant.' 'Well,' said the visitor, 'if you had that money back now you would keep it, wouldn't you?' 'Well, you will let me reply by asking you a question. When that church plant was being erected you had more money than I had. I put mine into the plant and you kept yours; now we are both broke. I have my part in that church plant and many other church buildings and schools, hospitals, orphanages, missions, and other worthy investments to show for my failure. What have you to show for yours—who is the worst broke?'—*Watchman-Examiner*.

MOTHER LOVE

During a forest fire on one of the government forest reserves a ranger came upon a bear cub with severely burnt feet and body. The youngster was whimpering painfully, and so the forester put it into his automobile and made it fast with a rope. When he started on his way, however, he discovered that the mother bear had appeared and was following in hot pursuit! Moreover, since the road ran uphill, she was gaining!

The ranger decided to throw the cub overboard, but his attempts to untie the knots were futile. He glanced back; the mother bear was close behind. And just then with a mighty effort she threw herself upon the back of the car, while the forester dived over the side. He regained his feet in time to see the automobile continuing its journey with a happy family reunited. Later he found it at the side of the road. Everything was intact except the side of the seat to which the cub had been tied; the old bear had torn it out to release her offspring.

There is nothing human so irresistible or so unselfish as mother love.—*New Century Leader*.

A SIGNIFICANT CRY

When the balloonist is ascending from a throng of people up toward the sky, some sounds reach him after others have ceased. And it is interesting to notice that after the shouting and band playing have grown dim and are lost in the upper ether, the voices of children will reach him. The last sounds he hears are the voices of children. Their call reaches farthest. Although the weakest cry, it is the most significant. It is not the loudness of the voice, but its quality.

Consider how far the cry of that child in the little basket on the Nile River has reached!—*New Century Leader*.

INTEREST IN MISSIONS

A Christian man became a little interested in missions. First he repeated in his prayers the phrase, "Lord, save the heathen!" A few months later his plea was, "Lord, send missionaries to save the heathen!" Time wore on and he prayed with all the fervor of his heart, "Lord, if you have not anybody else to send, send me!" Then, in the truest humility he added, "Lord, I am in earnest; send me! But if you can't send me, send somebody!"² Not feeling yet assured he prayed again, "Lord send whom thou wilt, but help me to pay my share of the expenses!"

And the Lord sent him, for he had ears to hear the Lord's voice.—*Record of Christian Work*.

UNDER A DIFFERENT GOVERNMENT

On the Siberian Railway a shaft of granite displays two significant words—"EUROPE—ASIA"; for there two continents meet. In a moment the passengers cross one of the greater geographical boundaries. But the dividing line is merely topographical; it does not in any true sense delimit a frontier. The same political system, the same forms of government, the same complex laws, obtain on either side of the imposing landmark. Whether in Europe or in Asia, the traveler still proceeds within the vast bounds of Greater Russia. But we, who have passed with Christ into a new life of grace,

*"Have left the land of sinning,
And reached the land of light."*

We have come under a new government, we obey new laws, we yield ourselves to new potencies, we serve a new Master. The land in which we now have our dwelling is the land of Immanuel, and there the writ of the Evil One does not run. He is still present to tempt, to harass, to assail; but he does not possess one vestige of authority, and his malign influences are met and checked by the power of Christ, the Overcomer. For, from this time forth, our citizenship is in heaven.—D. M. McIntyre, in *The Rest of Faith*.

WASHINGTON AND THE LORD'S DAY

George Washington's pastor said of him: "No company ever kept him away from church. I have often been at Mount Vernon on the Sabbath morning when his breakfast table was filled with guests. But to him they furnished no pretext for neglecting his God and losing the satisfaction of setting a good example. For instead of staying at home out of fancied courtesy to them, he constantly used to invite them to accompany him."—*Otterbein Teacher*.

TRUST ILLUSTRATED

A bridge builder named Scott a few years ago superintended the erection of a railway bridge in Crawford, Ind. When that bridge was finished, he knew every joint in it and what it would stand. When the time came to put it into use the engineer asked Mr. Scott, before venturing to drive his train across, "Is the bridge all safe?" By way of reply the bridge builder laid his own body under the new bridge and signaled the train to come on.

When it is evident that a minister is trusting the same bridge into eternity that he recommends to others, it adds great weight to his testimony.—*New Century Leader*.

REMEMBER CALVARY!

Down South, where his memory is still revered, they tell you this story of the late General John B. Gordon:

"Years after the Civil War, Gordon was a candidate for the United States senatorship. The day came when his name was to be put in nomination in his state legislature. In that body was a man who had been a comrade of Gordon during the war. But for some reason the latter had incurred his resentment and the man had decided to vote against the General. When the time came, the roll was being called for the voting. Presently this old soldier's name was reached, and he arose to cast his vote against the man with whom he had fought all through the great struggle of four years. General Gordon was seated at the time upon the speaker's platform in full view of all the legislators. As the man arose his eyes fell upon a scar on Gordon's face, the mark of his valor and suffering for the cause to which he had literally given his life-blood in battle. Immediately the old soldier was stricken with remorse. As he saw this token of the sacrifice and suffering of the man by whose side he had himself fought, he cried out with great emotion: 'I cannot vote against him; I had forgotten the scar—I had forgotten the scar!'

Some of us have forgotten the scars. We have forgotten the sacred brow dripping crimson from under its thorny crown. We have forgotten the wounded side where the savage Roman spear drank deep the costly libation of his blood. We have forgotten the hands and feet pierced with the nails and stretched and torn with the weight of the precious body of the Suffering One. We have forgotten what a claim these scars constitute upon every life they have redeemed from death, and the tender appeal of their mute lips.—Robert G. Lee, in *Whirlwinds of God*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

FEARFUL FIGHTINGS

M. B. N., Absecon, N. J.

Question: Does a truly "born again" person have fearful fightings within himself?

Answer: Most Christians who are earnestly endeavoring to lead a blameless life can testify to this fact. The two natures within him struggle for the mastery, for they are contrary, the one to the other (Gal. 5:17; Rom. 7:23). But through Jesus Christ there is victory (Rom. 7:24, 25). "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

FORGIVEN YET PENALIZED

B. M. M., Columbus, Ohio

Questions: (1) May a person be forgiven and saved, yet suffer temporal punishment for his sins? (2) Are not Moses and David proofs of this fact?

Answers: (1) Not only "may," but must. Only a miracle of grace, or sometimes of power, can prevent a person from suffering the earthly consequences of his sins, even though the person escape their eternal consequences. "Whatsoever a man soweth, that shall he also reap" is an invariable law in the spiritual world. (2) Unquestionably both Moses and David were saved, yet Moses was not permitted to enter Canaan, and David suffered in his own family the result of his sins.

BIBLE VERSIONS

E. H., Rockford, Ill.

Question: In *Collier's Weekly* of August 12, I noticed a short paragraph beginning, "The Christian world has never adopted one uniform Bible. Even today there are ten different versions in use." Do not the Episcopal, Lutheran and Protestant churches (these were the last three mentioned) use the King James Version? I do not understand about these ten versions.

Answer: A "version" is a translation, or a copy of a translation, into some other language than that in which the Bible was originally written. Hence it was, and is, possible to have as many versions as there are different peoples. Today the Bible is printed in hundreds of versions, instead of only ten. The King James Version of 1611 is still in general use throughout the English-speaking world, while the Vulgate is the official version of the Roman Catholic Church. The Bible is one, but the versions are many.

WHERE?

H. P., Decatur, Ill.

Question: Where is the judgment described in Matthew 25 to take place?

Answer: Verses 31 and 32 answer this question: "But when the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all the nations." The throne of His glory will be in Jerusalem, and the nations of the earth will be gathered, representatively, around Jerusalem, where they will be judged (Zech. 12:1-3; 14:12). But while centralized in Palestine, the judgment will afflict all who dwell upon the earth (Luke 21:34, 35).

SAVING KNOWLEDGE

C. M. A., East Gary, Ind.

Question: Can you prove conclusively who Cain's wife was? The believing and saving of a young man depend upon this. He has asked countless Christians and they could not tell him.

Answer: Do not be deceived about this matter. This young man may think he is sincere, but he is asking the impossible. Since the record does not state whom Cain married, how can anyone at this late date prove conclusively who she was? In all probability he married, at some time, some descendant of Adam. Nobody is asked to believe any more than is stated in the inspired record. What this young man needs is to be faced with his sins and his own need of a personal Saviour. Personal knowledge of and belief upon the Lord Jesus Christ is the only knowledge that saves. Hold him strictly to this supreme fact.

CONCERNING MARRIAGE

L. G. M., Kansas City, Mo.

Questions: (1) Is a Christian girl justified in expecting the Lord to give her a companion and a husband, or is it His will that some should remain single? (2) What should be her attitude in this matter, especially if her acquaintance include no eligible Christian men?

Answers: (1) Evidently it is the Lord's will that some women should remain single. Although this is not the rule, and marriage is honorable, this does not mean that only the most desirable women are always selected by the male sex. Some choice women we know never have married. But in case a Christian woman does marry it should be only to him whom the Lord has given her. (2) Her attitude should be one neither unduly aggressive, nor upon the other hand should she hold herself aloof from the opposite sex. Positively, she should make this matter one of earnest prayer for guidance and of dependence upon the Lord. Unhappy and unblessed marriages have all too frequently resulted

because Christians have merely followed their own desires, instead of also learning the will of the Lord. The Lord is able to meet even the situation of the absence of eligible Christian men. Leave that matter also with Him, continuing in faithful service of Him, who is the Head of the Church (Eph. 5:23).

LAW OF FIRST OCCURRENCE

T. M. G., Duluth, Minn.

Question: What is the meaning of the word "mouth" in the Song of Solomon 1:2 in the light of the "law of first occurrence"?

Answer: For the sake of some of our readers we might explain that according to this law wherever a word occurs for the first time in Scripture that establishes its use and meaning throughout the Bible. The problem which our correspondent raises is this: We find the word "mouth" for the first time in Genesis 4:11, but its use there seems quite out of harmony with its use in the passage in the Song of Solomon. Since this law applies only to the word in the original language, the first thing to determine is whether the Hebrew words used in these two passages are the same. Upon examination we find they are. But we also find that the word "mouth" in Genesis 4:11 is used in a figurative sense: The earth "opened its mouth." This does not necessitate that it be used figuratively forever afterwards. Indeed the opposite is the case.

RESTRAINING SATAN BY PRAYER

J. G. R., Wheaton, Ill.

Questions: (1) Is it scriptural to pray that Satan be restrained from doing harm to Christians, especially our missionaries? (2) If Satan is going to fulfill the prophecies concerning Himself at the close of this age (Rev. 12, 13, 20), what is the use of praying that he be restrained?

Answers: (1) Even our Lord taught us to pray that we be kept from evil, or from the "evil one." He Himself thus prayed (John 17:15, R. V.). Since the Christian's life is often a striving (Rom. 15:30) and our warfare is against the wiles of the Devil and the spiritual hosts of wickedness (Eph. 6:11, 12), does not prayer for others, including missionaries, play an important part? In fact this is plainly taught by Paul in Ephesians 6:17.

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(2) Although Satan is to be worshiped and finally cast into the lake of fire, according to prophecy, this does not mean that we are to cease resisting him (James 4:7) and praying against him, that his ways and work at the present time be frustrated. Prophecy does not release us from our moral obligations as Christians. Prayer and the Word are our two most effective weapons against Satan.

ETERNAL TORMENT

E. K., Davenport, Iowa

Question: Is there any verse in either Hebrew or Greek which speaks of eternal torment?

Answer: We shall confine ourself to the New Testament. The following expressions occur in our King James Version: "Everlasting fire" (Matt. 18:8; 25:41); "everlasting punishment" (Matt. 25:46); "eternal damnation" (Mark 3:29); "eternal fire" (Jude 7); "tormented day and night forever and ever" (Rev. 20:10; see also 14:11). In all of these passages the same Greek word is used—*aionios*. According to a certain present day school of interpreters this word has only one meaning, namely, "age;" but nearly all nouns have a literal meaning and also derived meanings. They who would limit the meaning of this word to "age" are forced to do so in order to support their theory of annihilation, or the theory of the future restoration of all the wicked. But according to *Strong's Concordance*, than which there is no superior, the word *aionios* is derived from *aion*, which in turn is derived from *aei*, which means "ever," or "always." We readily can see that the usage of the word *aionios* itself requires such a meaning, for exactly the same word is used to refer to the unending life of the believer, and also to the person and character of God. Repeatedly we have the unending blessedness of the believer described as "eternal life," and several times in direct contrast with the eternal punishment of the wicked. See Matthew 25:46; Jude 7, 21. If the word "eternal" means only "age long," then it is true of the Christian and his reward, as well as of the unbeliever and his reward. Moreover, the same Greek word is employed to portray the eternity of God Himself (Rom. 1:20; 6:26; I Tim. 1:17; Heb. 9:14; I Pet. 5:10).

SEPARATION

G. I., Mishawaka, Ind.

Questions: I have read your answer in the August number on "Leaving the Church." What if you could not witness in that church for fear someone would get offended. Do you not think God is calling His people out from that kind of a church?

A. D. W., Alhambra, Calif.

Question: I disagree with Brother Strohm in regard to remaining in dead denominational churches and supporting them even moderately. Consider the following Scriptures (see answers).

Answers: In reply to both correspondents we would explain that the advice given was to meet a particular situation (one in which there was no other desirable church in the community), and not intended to cover all situations. Replying to "G.I." may I inquire, Where is scriptural warrant

GOOD SINGING- GREATER FERVOR

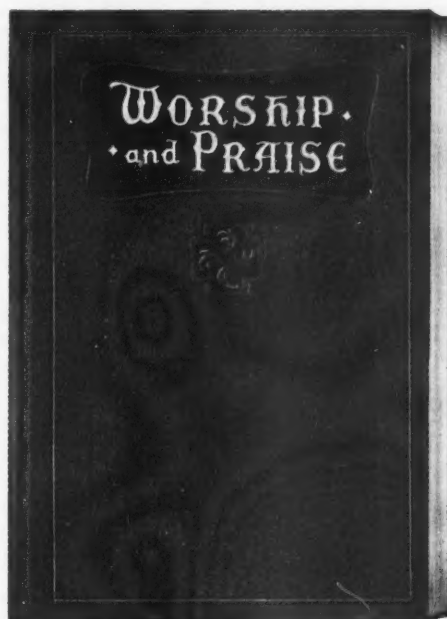
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which exempts us from testifying for Christ for fear of offending others? Are not they who do not wish to conform to the truth always offended by it? But God may indeed be calling His people out from modernistic churches. This is a question for each individual to decide for himself; but before leaving should he not first give his testimony and endeavor to remedy the situation?

"A. D. W." has quoted some pertinent Bible passages. Let us prayerfully consider them:

Romans 16:17, 18—These verses certainly apply to false teachers, some of whom in this day occupy our pulpits or teach classes in our Sunday Schools. "From such turn away." Might not this injunction be followed without leaving the church? Sometimes a strong protest would strengthen the faith of others and also give them courage to speak out. For an individual to leave a church probably would not have much weight. The departure of a group would have more.

I Corinthians 6:15-17—This passage has little, if any, bearing upon the subject.

II Corinthians 6:14, 17—These verses deal with the relation between believers and unbelievers (v. 15), between the temple of God and idols (v. 16). "Come out from among them and be ye separate" is a call primarily to come out and be separate from the world, not a call to come out from a professing church. Yet here again a church itself may become so worldly and so full of idolatries that it may be the proper thing for individuals to leave it, as in the case of the Roman Catholic Church.

II Timothy 3:1-5—The first four verses describe general conditions in the world in the last days of this present age. The fifth verse refers to many professed followers of Christ, especially false teachers; and here again we are enjoined, "from such turn away." That is, do not follow their standards of life, nor accept their teachings.

The above situations are becoming more and more acute, as more and more modernistically trained men occupy our pulpits. We need to study our Bibles in order to be able to detect their false teachings and to warn others against them. Sometimes it may be necessary to withdraw from the denominational churches, but it seems to us that this should be the last resort. Remain and defend the truth as long as possible, and be careful lest in any way you support these blind guides. Gather together others of like mind for prayer and study of the Word. Most of all, let your daily living witness to the truth of your own testimony.

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Questions: What is the significance of the N. R. A. blue eagle insignia in the light of prophecy? Has it any reference to Isaiah 18?

Answers: The insignia of the eagle in itself is not new. We have long been familiar with it in the United States. It was employed by the ancient Romans and was also an emblem of France under the Bonapartes. Russia, Austria, and Prussia have used the emblem of the double headed

eagle. This choice of the eagle, the king of birds, suggests rulership, dominance, even dictatorship. The color has no special significance that the present writer knows of. The insignia is somewhat fearsome in appearance, and seems designed to suggest the use of power in the control of industry. Note the cog in the grasp of the right talon and the three streaks of forked lightning in the left. The latter may be ominous. As a whole it is ostensibly a peaceful measure upon the part of the government to unite the people to co-operate in bringing about the return of material prosperity. In itself the N. R. A. has no connection with prophecy, but however innocent looking the scheme may appear upon the surface, it suggests, and perhaps anticipates, the one-man-power of the Antichrist, who will decree that no man, be he small or great, rich or poor, bond or free, shall be able to buy or to sell, unless he bear the mark of the Beast (Rev. 13:16, 17). We see no connection of the N. R. A. insignia with Isaiah 18, which is a prophetic pronouncement concerning the land beyond the rivers of Ethiopia in the last days of this age.

O. R. A., Gleason, Wis.

Questions: (1) What should be the attitude of a Christian towards the N. R. A.? (2) Is it possible that this may be a forerunner of Antichrist (Rev. 13:16-18)? (3) Should a Christian pledge himself to buy only of those who display this insignia? (4) Is not this program antichristian?

Answers: (1) While this is a matter for each individual to decide, since the proposition is an appeal to patriotism and co-operation in support of the government's industrial program, it is the prevailing opinion that there are no sufficient grounds to refuse to sign up. (2) Possibly it may be preparing the way for the more drastic measure of Antichrist. (3) He might sign, with a qualifying statement, if he has conscientious objections. (4) Hardly antichristian, but to a limited degree might be considered unchristian.

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October 8 Saul in Damascus Acts 9:1-31

Golden Text:—Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.—II Corinthians 5:17.

I. Saul's Violent Hatred of the Lord's Disciples (vv. 1, 2)

Saul knew full well that unless the movement set on foot by Jesus was stopped it would supersede Judaism. He was ignorant of the genius of Christianity. He did not know that "the blood of martyrs is the seed of the Church." Prosperity may ruin the Church, but persecution never. Stephen's testimony intensified his hatred instead of softening his spirit. It made him more determined than ever to stamp out the Nazarene heresy. The intensity of his madness and the extent of its operations are best set forth in his own words (Acts 22:4; 26:10-12). He secured the authority from the high priest in order to carry on his work.

II. Saul Kicking against the Pricks (vv. 3-9).

The figure here is that of the eastern ox driver following the ox with a sharp iron fixed to the end of a pole. If the animal rebels and kicks against the sharp iron, it but injures itself. This is the picture of Saul as he was madly fighting against Jesus.

1. A Light from Heaven (v. 3).

The time had now come for the Lord to intervene. Saul was stricken with blindness and fell to the earth. This physical demonstration, doubtless, intensified the workings of his own conscience.

2. A Voice from Heaven (vv. 4, 5).

This was the Lord's voice calling personally to Saul. In answer to Saul's inquiry, Jesus said, "I am Jesus, whom thou persecutest." Christ is so definitely identified with the disciples that He feels their suffering and recognizes their treatment of Himself.

3. Saul's Inquiry (v. 6).

The dictator is now willing to be dictated to.

4. Christ's Answer (v. 6).

He told Saul to go into Damascus where information would be given him as to what he must do.

5. Saul Entering Damascus (vv. 7-9).

The energetic persecutor went quite humbly into Damascus, led by his attendants, where for three days he remained blind and fasted. In these trying days his whole being was reorganized by Jesus Christ. The day is coming when all who oppose the work of God shall get a sight of the glory of the Son, either in salvation or in condemnation (Phil. 2:10, 11; Rev. 6:15-17).

III. Ananias Ministers to Saul (vv. 10-19).

1. Ananias' Vision (vv. 10-12).

In this vision he was instructed to go to Saul, given the name of the street and Saul's host.

2. Ananias' Fear and Hesitancy (vv. 13-17).

He knew of Saul's ministry and the authority by which he came. The Lord encouraged him to go, assuring him that Saul was no longer an enemy but a chosen vessel to bear His name before the Gentiles.

3. Ananias' Obedience (v. 17).

He went to the house where Saul was staying and putting his hand on his arm, affectionately addressed him as brother. He informed Saul that the Lord had sent him with a twofold message.

a. "That thou mightest receive thy sight."

b. "Be filled with the Holy Ghost."

4. Saul Baptized (vv. 18, 19).

After Saul received his sight, Ananias baptized him. It was fitting that Saul should be baptized by one not having official rank, since his ministry as an apostle to the Gentiles was to be entirely independent of the twelve.

IV. Saul Preaching in Damascus (vv. 20-25).

1. What He Preached (v. 20).

He preached Christ to be the Son of God. This should be the heart of the message of every minister and Sunday School teacher. His belief is summed up in six words, "He is the Son of God."

2. Where He Preached (v. 20).

It was in the synagogue. This was the place of assembly for the Jews and Saul took advantage of the opportunity to tell them that Jesus of Nazareth was the very Son of God.

3. The Effect of His Preaching (vv. 21-25).

a. People amazed (v. 21).

They knew that the very one that had been foremost in persecuting the Christians in Jerusalem and had come to Damascus for the express purpose of bringing them bound to the chief priest, was now passionately advocating Him whom he had vehemently sought to dishonor.

b. Jews confounded (v. 22).

Saul increased in spiritual strength and knowledge so that he confounded the Jews, proving that Jesus was not only the Son of God, but their Messiah.

c. The Jews sought to kill him (vv. 23-25).

Being unable to meet his skillful use of the Scriptures, they took counsel how that they might destroy him. Those whose hearts are set against the truth resort to physical force rather than change their attitude in life. So intent were they upon killing him, they watched the gate of the city day and night that they might take

him. He escaped their wrath by being let down at night over the wall in a basket.

October 15 Saul in Antioch Acts 11:19-30

Golden Text:—For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Romans 1:16.

When God was about to launch the missionary enterprise among the Gentiles, He arranged for a new religious center. Antioch was admirably adapted for such a purpose. It was a great commercial center with communication between the East and West. The population was a mixed one. The upper classes were mainly Greeks and used the Greek language; the government officials were Romans and used the Latin tongue, while the masses were Syrians. Sprinkled among them were Jews who had come for commercial purposes. Then too, travelers from all parts of the world were in evidence.

I. A Religious Awakening at Antioch (vv. 19-21).

1. The Occasion (v. 19).

The persecution at Jerusalem scattered the disciples abroad. This, God permitted in order to separate them from the home people at Jerusalem.

2. The Preachers (v. 19).

They were not officially appointed missionaries, but ordinary men and women. They were filled with the yearning desire for lost souls, and witnessed of the Lord Jesus in the power of the Holy Ghost. Wherever the disciples of the Lord really yearn after lost souls and witness of Him in utter dependence upon the Holy Spirit, there will be conversions.

3. To Whom They Preached (vv. 19, 20).

a. Some went among Jews only with the gospel message.

These had not yet come to see that the gospel purpose was wider than the Jews.

b. Some preached to the Grecians also.

These were from Africa and Cyprus. They were of a more liberal spirit perhaps because they were removed from a Jewish center. The success of their preaching was



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so great that news of it reached the mother church at Jerusalem.

II. Barnabas Sent to Inspect the Work at Antioch (vv. 22-24).

1. The Work Done by Barnabas (v. 23).

He gladly endorsed the work and earnestly exhorted them to steadfastly continue in the faith, clinging unto the Lord. Barnabas was a man who could rejoice in the successful work of others.

2. The Character of Barnabas (v. 24).

He was a good man. It is highly important in sending a man to follow up a spiritual work, that his character be good. He must not only be of unblemished character, but of broad sympathy, capable of entering into the full appreciation of things about him. He was also full of the Holy Spirit. Only a Spirit-filled man can appreciate the workings of God.

III. Barnabas Brings Saul (vv. 25, 26).

The work grew to such an extent that help was needed. Barnabas had the good judgment to seek Saul for this important work. Saul was a more important man than Barnabas. It is the duty of Christian leaders to seek out men who are qualified for the Lord's work and bring them from their obscurity to the strategic places in the Lord's vineyard. There are many men in obscurity whose bringing forth requires a Barnabas.

IV. The Disciples First Called Christians at Antioch (v. 26).

They were not called Christians in derision as is so often asserted. It was in consequence of the teaching ministry of Paul and Barnabas that they were called Christians. In all Saul's teaching he showed the unique relation which the Christian sustains to Christ. Since the body resembles the Head, Christ, they were called Christians.

V. The Church at Antioch Sends Relief to Jerusalem (vv. 27-30).

The Holy Spirit through Agabus revealed that a great dearth should prevail throughout the world. This came to pass in the days of Claudius Caesar. Every man, according to his ability, determined to send relief to the brethren which dwelt in Judea. They made up money for the saints in Jerusalem and sent it by the hands of Barnabas and Saul. This act not only proved the genuineness of the work at Antioch, but it manifested the fact that the Jews and Gentiles are one in Christ and that therefore there should be no division among them. It was a case of Gentile Christians ministering to the Jews.

October 22

Paul in Asia Minor

Acts 13:1-5, 13-15; 14:19-23

Golden Text:—And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

I. The Beginning of Foreign Missions (vv. 1-12).

This marks the beginning of foreign missions as the deliberately planned enterprise of the Church.

1. The Gifts of the Church at Antioch (v. 1).

Young as was Antioch, the new religious center, she had prophets and teachers. Such are never absent from the true Church. When Christ ascended on high, He gave gifts to men for the purpose of perfecting the saints unto the work of the ministry (Eph. 4:8-12). The Church does not exist for itself, but for service to others. Christ, the Head of the Church, is the supreme example (Matt. 20:28).

2. First Missionaries Sent Forth (vv. 2, 3).

Barnabas and Saul were the first foreign missionaries. They went forth by the hands of the Church at the command of the Spirit. The work of evangelizing the world was laid so heavily upon these men that they refrained from eating in order to seek the will of God in prayer. This is the kind of fasting which has God's approval. They were directed to send forth those whom the Spirit called, teaching us that the real call for service comes from the Spirit. The Spirit called and the Church sent the very best men from Antioch. The success of the missionary enterprise depends upon the Church laying upon the mission altar her very best men and women. The home Church ought to be able to get along with the poorest workers. Before sending forth the missionaries, there was a second season of prayer before laying hands upon them, indicating that ordination has its proper place in sending forth missionaries.

3. Preaching the Word of God in Cyprus (vv. 4, 5).

Because this was the home of Barnabas, the new missionaries first preached the gospel there. The divine order is to preach Christ to one's friends and kindred. Because the gospel is "good news" it is natural for the missionary to go among his acquaintances. Christ commanded the one out of whom a demon had been cast to go to his own house and tell what great things the Lord had done for him (Luke 8:39). In obedience to the divine command they preached the Word of God. Spirit-filled men will preach, not social betterment nor even ethics, but the Word of God.

4. Withstood by Elymas, the Sorcerer (vv. 6-12).

Elymas sought to turn the mind of Sergius Paulus from the Word of God. This man, under the influence of Satan, sought to bar the gospel as it entered upon its career of conversion of the heathen. Paul denounced him as full of guile and villainy. Surely a man is never more of a villain than when trying to turn a soul from the gospel.

II. Paul and Barnabas at Antioch in Pisidia (vv. 13-16).

From Cyprus Paul and Barnabas, with John Mark, went northward to Parga. Here, for some reason, Mark parted company with the missionaries, going home. We are not told as to why he went back, but it is a pleasure to know that he later redeemed himself. He was even ready to go again when they started on their second journey, but Paul would not give his consent (Acts 15:38, 39). Before Paul's death, he spoke favorably of Mark, declaring that he had found him profitable unto the ministry (II Tim. 4:11). Reaching Antioch in Pisidia they entered a synagogue on the Sabbath day. Though Paul was now a missionary to the Gentiles, he

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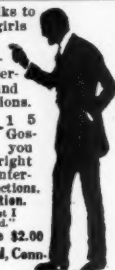
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did not depart from his custom—to go to the Jew first.

III. Paul and Barnabas Preaching the Gospel in Lystra (Acts 14:1-28).

1. At Iconium (vv. 1-7).

Their experience here was much the same as at Antioch. They preached in the synagogue, causing a multitude of Jews and Gentiles to believe. The unbelieving Jews stirred up the Gentiles to the most bitter persecution.

2. The Attempt to Worship Paul and Barnabas as Gods (vv. 8-18).

To escape the united assault of the Jews and Gentiles, they fled to Lystra and Derbe, where they preached the gospel. The healing of the lame man occasioned new difficulty. This man was a confirmed cripple, having never walked. On hearing Paul preach, faith was born in his heart (Rom. 10:17). When Paul perceived that he trusted Christ, he called with a loud voice so that all could hear, for the man to stand upright. The cure was instantaneous, for he leaped and walked. This miracle was so notable that the very thing which should have been a help now became a hindrance. The people sought to worship the missionaries. Only the tact of the apostles frustrated this foolish act. They exhorted them to turn away from these vain things unto the living God who made heaven and earth.

3. The Stoning of Paul (vv. 19, 20).

Wicked Jews from Antioch and Iconium pursued Paul with such relentless hate that they stirred up the people at this place, who had been willing to worship the missionaries, to now stone them. This shows that satanic worship can soon be transformed into satanic hate. They not only stoned Paul, but dragged him out of the city for dead. God raised him up, and with undaunted courage Paul pressed on with his duties as a missionary bearing the good news to the lost. These things are easy to talk about, but how awful they must be to experience! The Church today needs men with such zeal and courage and with such a passion for lost souls as possessed by Paul.

October 29

World's Temperance Sunday

Romans 13:11-14; 14:7-9, 15-21

Golden Text:—Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.—Romans 13:10.

I. Supreme Motive Governing the Life of a Christian.

The attitude of a Christian is that of anxious expectancy. There is no time for slumber or indifference. The time of salvation is drawing near. The salvation here mentioned is not that which we obtain in justification and sanctification, but is that which we get when our redemption is completed in glorification at the second coming of Christ. Redemption is a threefold work—

1. Justification through Faith in the Completed Work of Christ.

2. Sanctification through Obedience to the Word.

3. Glorification When the Fullness of Redemption Shall Be Realized at Christ's Second Coming.

The reasons for this attitude of anxious expectancy are that the night of Christ's absence is far spent and the day of His glorious appearing is at hand. This is not a fanciful attitude, but enjoined upon the believers by Christ Himself. The proper conduct in view of this is—

a. To put off the works of darkness (v. 12).

These are revelling, drunkenness, chambering, wantonness, strife, and jealousy. The child of light will not walk in drunken carousals, will not practice licentious acts and debauchery, neither engage in strife, nor be under the spell of jealousy.

b. Put on the armor of light (v. 12).

The figure here is of the Roman soldier who arose from sleep and cast aside his slumber robes and put on his gleaming armor.

c. Walk honestly as in the day (v. 13).

This word means "decently." The Christian, therefore, will so order his life that his conduct will conform to his high calling.

d. Put on the Lord Jesus Christ (v. 14).

This means to enthrone Jesus Christ as the Lord of the life, to bring the life under His control. No provision is to be made for the flesh; no forethought is to be given to that which the carnal nature desires.

II. No Man Liveth unto Himself (Rom. 14:7-9).

The supreme purpose of Christ's death and resurrection was that He might be the Christian's Lord in life and in death. By virtue of Christ becoming one with the race, there can be no indifference of attitude toward Him. On the part of moral beings in a moral world, there can be no neutral ground. Each man must give an account of himself to God.

1. Everyone Must Stand before the Judgment Seat of Christ.

It is not to be a class judgment, but individual.

2. Account Must Be Rendered unto God.

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III. A Stumbling Block Should Not Be Placed in the Way of Another (Rom. 14:15-21).

A properly enlightened Christian may have perfect liberty concerning a matter so far as he himself is concerned, but this very liberty may become an occasion of stumbling to others. We are to be governed not by what we think, but by the influence that we may exert upon others. Two urgent reasons are set forth for the abridgment of our liberties in these cases—

1. We May Destroy the Weak Brother for Whom Christ Died (v. 15).

If it was worth while for Christ to die for a man, surely it is worth while that we should deny ourselves some privileges for His sake.

2. We Should Not Allow Our Good to Be Evil Spoken of (v. 16).

Many a man with clear views of his liberty in Christ has lost his influence over men by his manner of living. Liberty in Christ is a precious thing which only love knows how to use. The proof that one is in the kingdom of God and therefore ruled by the Holy Spirit, is not by eating and drinking, but by daily living the love-life, which is characterized as follows:

a. Righteousness (v. 17).

This means honesty and integrity in all things. Moral rectitude is a proof of salvation.

b. Peace (v. 17).

This means living in peace with each other. Peace among Christians is a powerful testimony for Christ that His Holy Spirit is in them. How much bickering there is among Christians over things most trivial.

c. Joy in the Holy Ghost (v. 17).

The Holy Spirit is represented as the "oil of gladness" (Heb. 1:9). Saved men will manifest this joy, for "he that in these things serveth Christ is acceptable to God and approved of men" (v. 18).

3. We Should Walk Carefully in Full Consideration of Others (v. 19).

To ignore the scruples of a weak brother is to destroy the work of God—to pull down the work of God which He is building up in him. He that causeth a weak brother to stumble through exercise of his liberty, thus destroys the work of God.

4. We Should Abstain from What Would Offend the Weak Brother (vv. 21, 22).

This is made possible by the exercise of faith in God.

IV. The Christian Should Serve His Neighbor and Not Himself (Rom. 15:1-13).

The infirmities of the weak are real burdens to be borne by the strong. It is not merely a matter of the strong practicing forbearance for the weak, but getting under his weakness and bearing it as a load. This is not merely a privilege but a solemn obligation because,

1. Of Christ's Example (vv. 1-3).

He is our supreme pattern. His one thought and purpose was to help and to save others. The one who is in Christ will imitate Him.

2. Of the Scripture Testimony (vv. 4-13).

The Old Testament Scripture abounds with examples of self-denying sacrifices for

the good of others, all of which have their culmination of meaning in the action of Jesus Christ.

November 5

Paul in Jerusalem

Acts 15: 1, 2, 22-31

Golden Text:—Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.—II Corinthians 3:17.

1. The Controversy in the Church at Antioch (vv. 1-5).

The occasion of this controversy was the return of Paul and Barnabas from their first missionary journey. Upon their return they gathered the church together and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." The difficulty was a most serious one, for it threatened the disruption of the Church into a Jewish and Gentile division. The point at issue was not the admission of the Gentiles into the Church; that had been settled some years before when Peter received Cornelius and his household. The question was: on what ground they could be received. Should Gentile converts be required to keep the Mosaic law as a condition of salvation?

That which brought this issue into prominence was the coming of certain men from Jerusalem who declared, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (v. 1). The problem was so difficult that Paul and Barnabas were unable to put them to silence. These Jewish legalists had the Scripture on their side. They could point to the command where this was enjoined upon all believers, whether Jews or proselytes (Gen. 17:12-14). Paul could not point to any Scripture where this decree had been abrogated. If Paul should plead that Abraham was justifi-

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fied before he was circumcised, his antago-
 nists could answer, "Yes, but after justifica-
 tion the rite was divinely imposed." The
 brethren at Antioch decided to refer the
 matter to the mother Church at Jerusalem.
 Accordingly, Paul, Barnabas, and others
 were sent as a deputation to Jerusalem. On
 the way they passed through Phenice and
 Samaria, declaring the news of the con-
 version of the Gentiles, which was received
 with much joy.

II. The Deliberations of the Council (vv. 6-21).

1. Peter's Address (vv. 6-11).

He argued that God had borne witness
 of His acceptance of the Gentiles by giv-
 ing His Holy Spirit unto them as unto the
 Jews (Acts 10:34-47). Since, therefore,
 God had not put a difference, it would be
 folly for them to do so. God's action in
 sending the Spirit unto them was the un-
 answerable proof that there was no dis-
 tinction to be made.

2. Paul and Barnabas Rehearse Their Experience (v. 12).

They told how that God had set His seal
 of approval of their preaching salvation by
 grace through faith apart from works, by
 the working of signs and wonders through
 them.

3. The Argument of James (vv. 13-21).

He showed how the truth declared by
 Peter harmonized with the prophecy of
 Amos (Amos 9:11-15). He made it clear
 that the reception of the Gentiles was not
 in conflict with God's plan, but in strict
 harmony therein. God's plan, as set forth
 in James' speech, is as follows:

a. God would visit the Gentiles to take
 out from among them a people for His
 name (v. 14).

This is what is now going on—the world-
 wide preaching of the gospel and the call-
 ing out of the Church.

b. After the completion and removal of
 the Church from the world, Israel as a
 nation will be converted and restored to
 their land, with all its privileges, by the
 Lord Himself upon His return (vv. 16,
 17a).

The building again of the tabernacle of
 David means the restoration of the Davidic
 throne. Gabriel in announcing to Mary
 the birth of Jesus, said, "The Lord God
 shall give unto him the throne of his fa-
 ther David" (Luke 1:32).

c. This will be followed with the con-
 version of the world through the agency
 of converted Israel (v. 17b, cf. Rom. 11:
 15).

He showed that there is no conflict when
 the Scriptures are rightly divided.

d. James' proposition (vv. 19-21).

His judgment was that the Gentiles
 should not be troubled with the things
 which were Jewish, but should be warned
 against the perils of heathenism, such as
 meat offered to idols, fornication, from
 things strangled, and from blood.

III. The Decision of the Council (vv. 22-29).

The mother Church accepted the resolu-
 tion offered by James and came to an unan-
 imous agreement. They not only sent a
 letter stating the decision of the confer-
 ence, but took the wise precaution to send
 influential men along with Paul and Bar-
 nabas to bear the same testimony by word
 of mouth. This letter denied the authority
 of the Judaising teachers (v. 24), and de-
 clared the method by which this decision
 had been reached (vv. 25-27). They wisely
 put the Holy Spirit first.

IV. The Decision Delivered to the Church (vv. 30-35).

The church at Antioch was called to-
 gether to hear this report, and its reading
 brought great rejoicing. Paul and Bar-
 nabas were now free to prosecute the great
 missionary work.

THE BIBLE AS A GUIDE TO OIL

(Continued from page 58)

digious quantities of it, formed a great
 lake pretty near the gulf. This naptha
 is exactly like bitumen but has one
 quality more, its catching fire so very
 suddenly, that before it touches a flame,
 it takes fire merely from the light that
 surrounds the flame, and sets the air
 between both on fire. The barbarians
 being desirous of showing the king the
 strength and subtle nature of this sub-
 stance scattered drops of it up and down
 after his arrival in Babylon in that
 street which went up to the house chosen
 as his residence. After this they brought
 torches near the places where the drops
 had fallen and the flame ran in an in-
 stant, by which the whole street seemed
 in one general conflagration."

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SALVATION IS ALL OF GOD

Philippians 1:6

1. In its Initiation—PAST: "He which hath begun a good work in you."
2. In its Continuation—PRESENT: "will perfect it."
3. In its Completion—FUTURE: "until the day of Christ."—J. H. Viser.

SCRIPTURE INQUIRIES

(Suggesting sermon themes)

1. "Let me speak, and answer thou me" (Job 13:22).
2. "What must I do to be saved?" (Acts 16:30).
3. "What shall we do, that we might work the works of God?" (John 6:28).
4. "What shall I do that I may inherit eternal life?" (Mark 10:17).
5. "Oh, that I knew where I might find him!" (Job 23:3).
6. "Wherewith shall I come before the Lord?" (Mic. 6:6).
7. "What wilt thou have me to do?" (Acts 9:6).
8. "Who is he, Lord, that I might believe on him?" (John 9:36).

A GREAT LOSS—A GREAT HOPE

Acts 1:11

Introduction: Amplify the context.

I. A Startling Inquiry: "Ye men of Galilee, why stand ye gazing up into heaven?"

II. A Comforting Assurance: "This same Jesus . . . heaven."

1. Their seeming loss: "Taken up from you."
2. Their blessed hope: "This same Jesus shall come."

Conclusion: Are you longing for Jesus' coming, or do you dread it? You must meet Him. Shall it be for reward or judgment? Be reconciled to Him now! Come!—David Rees-Jones.

PRIVATE PRAYER

Matthew 6:6, 7

Introduction: Jesus Christ was pre-eminently a man of prayer. He teaches us by example and precept.

1. The People to Pray—"But thou."
2. The Period of Prayer—"when thou prayest."
3. The Place of Prayer—"enter into thy closet."
4. The Privacy of Prayer—"shut thy door."
5. The Privilege of Prayer—"pray to the Father."
6. The Promise of Prayer—"shall reward thee openly."
7. Prayer should be Plain and Simple—"use not vain repetitions."—Joseph Croft Dent.

SEVEN TYPES OF FAITH

1. Abel: Justifying faith (Heb. 11:4).
2. Enoch: Sanctifying faith (Heb. 11:5).
3. Noah: Separation of faith (Heb. 11:7).
4. Abraham: Obedient faith (Heb. 11:8).
5. Isaac: Patient faith (Heb. 11:20).
6. Jacob: Suffering faith (Heb. 11:21).
7. Joseph: Victorious faith (Heb. 11:22).

"AT THY WORD WE WILL"

Luke 5:5

1. We will go and preach the gospel to all nations (Matt. 28:19; Mark 16:15).
2. We will contend earnestly for the faith (Jude 3).
3. We will give Christ first place in our lives (Col. 1:18).
4. We will study His Word (Jer. 15:16; Ps. 119:11; Rev. 1:3).
5. We will let our light shine for Him (Matt. 5:16).
6. We will return good for evil (Matt. 5:44).
7. We will be men of prayer (Luke 18:1; John 14:14; Jer. 33:3).
8. We will expect His second coming (Titus 2:13).—W. I. Satterfield.

HEIGHTS OF BLESSING

I John 3:2, 3

Introduction: Believers here not called "servants," nor even "friends," but "children."

I. Blessings Given to the Child of God in the Present.

1. Parental care.
 - a. For our spiritual well-being.
 - b. For our earthly needs.
2. Parental counsel.
 - a. He instructs us in His word.
 - b. He instructs us in prayer.
 - c. He instructs us in all matters.
3. Parental communion.
4. Parental correction, or chastisement.

Note: John is interested in both the present and the future. The present is highly important, but is overshadowed by the future.

II. Blessings Reserved for the Child of God in the Future.

1. To see Him (the Lord Jesus Christ).
 - a. He is the means of our salvation.
 - b. He is the object of our affection.
2. To be like Him.
 - a. He is true, and so we will be true.
 - b. He is pure, and so we will be pure.
 - c. He is holy, and so we shall be holy.
3. To be forever with Him.
 - a. There is fullness of joy.
 - b. There is ceaseless praise.
 - c. There is glory for ever and ever.

Conclusion: These "heights of blessing" belong to none but children of God. There is but one way to become His child, that is by the new birth.—J. C. Thiessen.

"FOLLOW ME"

1. The Follow Me of Consecration (Matt. 16:24).
2. The Follow Me of Dedication (Matt. 19:21).
3. The Follow Me of Identification (John 10:27).
4. The Follow Me of Separation (John 12:26).—R. M. Pate.

"HIS" NAME

1. Supplication in His Name (Rom. 10:13).
2. Salvation through His Name (Acts 10:43).
3. Sonship in His Name (John 1:12).
4. Service in His Name (Col. 3:17).
5. Separation for His Name (Acts 15:14).
6. Suffering for His Name (Acts 5:41).
7. Singing unto His Name (Rom. 15:9).
8. Solace through His Name (Acts 3:6).—Elias C. Goehle.

THE TWO BUILDERS

Matthew 7:24-27

I

COMPARISONS

1. Both Built.
 - (1) Representing those who build hopes of heaven.
 - (2) But not all those who hope for heaven will reach heaven.
2. Both "Hear."
 - (1) The real and the nominal Christians "hear" the same gospel, read the same Bible.
 - (2) But the latter (nominal) are only "hearers" not "doers" of the Word.
3. Both Tested.
 - (1) Neither the wise nor the foolish escape the tests of this life.
 - (2) Neither can escape the final test before the judgment seat.

II

CONTRASTS

1. In Character.
 - (1) One was "wise" and the other "foolish."
 - a. It is folly to build on forms, feelings, etc., without "doing the will of the Father."
 - b. It is wisdom to dig down to the bed-rock of a surrendered will, a will in harmony with the Father's will.
 - (2) In matters of the soul, we are wise or foolish for all eternity.
 2. In Results.
 - (1) One gloriously prevailed, the other miserably failed—under the tests.
 - (2) The tests of this life are those of the domestic, business or social life.
 - (3) These tests are mercifully sent to reveal us to ourselves, to show the character of our "building" and whether we are able to meet the final test (I Cor. 3:15) or not.
- Conclusion: "Dig deep" (Luke 6:48).—M. R. French.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

JACOB AT BETHEL

Genesis 28:1-20

- I. Jacob's Vagrancy or Valediction (v. 10).
- II. Jacob's Vision (v. 12).
- III. Jacob's Veneration (v. 18).
- IV. Jacob's Vow (v. 20).—R. W. Van Anda.

THE CHRISTIAN'S DAILY DOZEN

1. A little Patience—once a day.
 2. A bit of Self-control—somewhere.
 3. A minute of Unselfishness.
 4. A flash of Generosity.
 5. One kind Word—possibly two.
 6. A word of Appreciation to somebody.
 7. An eager Excuse—for some one else.
 8. A good Deed—not left undone.
 9. A noble Thought—perhaps a text.
 10. A little Prayer—for a friend in need.
 11. A sudden Smile—where it can do some good.
 12. A snatch of Song—or hum a tune.
- Author Unknown.

IF I CAN HELP!

If I can help
To lift the load that galls,
Or ease the pain
Of one who stumbling, falls;
If I can help
Another's cross to bear;
Or put a smile
Upon the face of care;
If I can help
Erase the blighting stain,
Or make the smile
Light one sad face again,
I know my life shall not seem all in vain,
If thus I help.

—John R. Clements, in *The Presbyterian*.

SOW THE WORD

Mark 4:14

Searchingly (Rom. 2:21, II Tim. 2:15).
Orderly (II Tim. 1:13).
Wisely (Prov. 11:30).
Expectantly (Isa. 55:10, 11; I Cor. 15:58).
Richly (II Cor. 9:6; Prov. 11:24).—
Tom M. Olson.

"ASK"

1. That you may receive something (Matt. 7:7).
2. That you may receive good things (Matt. 7:11).
3. That you may receive the Holy Spirit (Luke 11:13).
4. That your joy may be full (John 16:24).
5. That you may have wisdom (James 1:5).
6. That you may have the things desired (I John 5:14, 15).
7. That your sinning brother may not die (I John 5:16).—Norman H. Camp.

"THE LORD HATH NEED OF THEM"

Peter lent a boat,
To save Him from the press;
Martha lent her home
With genuine kindness.
One man lent a colt,
Another lent a room,
Some threw down their clothes,
And Joseph lent a tomb.
Simon lent his strength
The cruel cross to bear;
Mary spices brought,
His body to prepare.
What have I to lend?
No boat—no house—no lands!
The labor of heart and hands.

—Author Unknown.

HELPS IN SERMONIZING

The following four elements will probably be found essential to every satisfactory sermon.


1. *There will be propositions.* We must state our case and show the people what we intend to do with our subject.
2. *There will be explanations.* We must interpret, elucidate, and justify our propositions.
3. *There will be observations.* We shall comment on and apply our texts in all suitable ways.
4. *There will be illustrations.* There are very few sermons that will not be benefited by some illustrations to let in the light and impress the subjects on mind and heart.—
W. H. Griffith Thomas.

LOVE IS CENTRAL IN A GOOD LIFE

Justice is love holding the balance.
Mercy is love being gracious.
Eloquence is love talking.
Prophecy is love foretelling.
Faith is love believing.
Charity is love acting.
Sacrifice is love offering itself.
Patience is love waiting.
Fortitude is love suffering.
Endurance is love abiding.
Hope is love expecting.
Peace is love resting.
Prayer is love communing.
Sympathy is love tenderly touching.
Comfort is love soothing.
Soul-saving is love rescuing.
Soul-developing is love helping.
Enthusiasm is love burning.
Work is love laboring.
Sanctification is love perfecting.

—Author Unknown.

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HIS NAME "JESUS"

Matthew 1:21

1. A Great Person—He, "Immanuel," "Jesus."
2. A Great Promise—Shall save.
3. A Great People—His People.
4. A Great Power—Their sins.—H. K. Downie.

THE BIBLE

We must:

1. Believe in the Source, Supremacy and Sufficiency of It (II Tim. 3:16).
2. Intensify the Study of It (I Tim. 4:15).
3. Build upon the Statements of It (II Tim. 3:15; Josh. 1:8).
4. Live out the Salvation of It (James 2:26).
5. Expedite the Spread of It (Eccles. 11:6).

And

EXALT THE SAVIOUR OF IT!

—C. K. Mowll.

A PROPHET'S THREEFOLD APPEAL

The eighth chapter of Jeremiah sounds in questions. The interrogative method is always impressive. Almost at random do we choose three questions for Israel and none the less applicable to our own day. These questions cut to the quick and on that account demand attention.

1. "Why do you sit still?" (Jer. 8:14). The prophet had the inertia of Israel to deal with, so the minister of today. Possibly in our day there is spiritual drowsiness as not before in decades. Revivals seem gone. Great evangelists or evangelistic pastors are few. Too many pastors are merely functioning. What shame should come to the Church when facing the question as to its inactivity in soul-saving!

2. *In hope the prophet asks if the Lord is not in Zion* (Jer. 8:19). Is God dead? Hope revives as the thought is raised from the dead Church to a living God. A broad survey would seem to show that God was entirely absent from the Church, but the seven thousand are still in evidence. However, the seven thousand should be millions. What an awakening awaits a dead Church where millions have never been born again! Today we may ask where is the evidence of God's presence in our ordinary services?

3. *The third alternative is that Zion needs medicine—Zion is sick.* Where is the medicine the Church needs and who can administer it (Jer. 8:22)? The question, "Why is not the health of the daughter of my people not recovered?" is God's question. It is merciful to say the Church is sick. Would it not be nearer the truth to say the Church is dead, or at best shows little evidence of life? Yes, there is balm in Gilead and a physician to administer it. Let the sickness be acknowledged and a mighty cry go up for the Great Physician and His spiritual specific.

Jeremiahs are needed today to speak plainly to the churches. There is call today to those who are sitting still, the God of Jeremiah and the prophets is still living and is awaiting the call of the Church, and the Great Physician is now ready to minister to a dead Church in a dying world.—J. H. Ralston.

FIFTY-TWO RALLY DAYS

Nehemiah 4:6

Introduction: Wall at Jerusalem in ruins. Ezra's purpose to rebuild thwarted. Nehemiah hears of deplorable conditions. Prays. Guidance given. Situation studied three days. Task completed, gates hung in fifty-two days. Fifty-two "Rally Days"! Each Lord's Day should be a "Rally Day."

THE SECRET OF A SUCCESSFUL CHURCH

1. *Division of Labor.* "Every man built against his own house." All have their part in the work of the church.
2. *Team Work*—co-operation. "Let us build."
3. *Individual Initiative* needed now, as then. Desire to help must be spontaneous.
4. *The Mind to Work.* "The people had a mind to work." Delighted in it. Jesus' meat and drink was to do the Father's will. He delighted in doing it. Our work must be characterized by that quality in it. Self must be forgotten. David Brainerd once said: "I care not where or how I lived or what hardships I went through so I could but gain souls for Christ."

Conclusion: This present year will be the best if, in the life of our churches, the people have "a mind to work."—Joseph G. Kane.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Dr. and Mrs. H. P. Dunlop expect to open the season of Bible teaching evangelism in Denver, Colo. Friends are requested to pray for these workers.

Paul A. Gross, Steffenville, Mo., closed his third engagement in the Steffenville Christian Church, on August 20. There were in attendance the largest crowds that the church has known for many years. There were fifteen conversions and one addition by letter.

Paul and Mrs. Hutchens began their season's work August 27 with the First Baptist Church of Flagler, Colo. During the summer they conducted meetings with the First Baptist Church of Brighton, the Community Church of Breckenridge, the Denver Gospel Center, and the Presbyterian Church of Fairplay, Colo.

I. C. Sisemore, pastor of the Tabernacle Baptist Church, Amarillo, Tex., closed a revival meeting August 20. The music was led by the Evangel Gospel Male Quartette of the Moody Bible Institute—Howard Schoof, Russell Case, Robert Savage and J. T. Sisemore. It was truly a great meeting with more than two hundred responding to the invitations. Nearly one hundred surrendered for active Christian work as the way opens. Mr. Sisemore says, "Any church will thank God after having these young men with them in one or more services."

The "Musical Kindigs" had charge of the boys and girls meetings and assisted in the singing at the Cedar Falls Bible Conference again this year. After the second day the boys and girls meeting crowded out the hall and was moved to the tabernacle. The attendance of children numbered between three and four hundred and the added attendance of adults that were interested in children's work brought the crowd up to ten and twelve hundred. The attendance and spirit of the whole conference was excellent. Following the Bible conference the Kindigs gave two concerts in Anton Cedarholm's church in Waterloo, Iowa. They also gave concerts in Harlan, Iowa, and the Silver Creek church near Avoca, Iowa.

T. C. Crume, of Covington, Ky., and I. C. Petree, singer, report a good meeting at Gardenersville, Ky., during August.

David Rees-Jones, Weatherford, Tex., recently held an eight-day meeting for the Methodist and Presbyterian Churches of Brandon, Tex.

Herbert J. McNeese, New Brighton, Pa., was called by the Salvation Army, Rochester, Pa., to supply during an officer's vacation. One man was saved and five young people asked for prayer.

C. William Harris writes that he conducted a meeting at Roaring Brook Baptist Church, Sweet Valley, Pa., in August. He was assisted by Robert Hendershot, singer and pianist. Fine crowds attended and good interest was shown. Mr. Harris asks the prayers of MOODY MONTHLY readers.

Guy W. Green held the first evangelistic services in the history of the Central Presbyterian Church, Henderson, Tex., July 25 to August 13. There were thirteen additions to the church. Mr. Green's Bible recitals from memory each morning drew good crowds, the church auditorium being filled the morning he recited the entire book of Ruth.

F. A. Geisenheimer has recently completed a trip to the West covering the states of Missouri, Kansas, Colorado, Nebraska and Iowa, preaching in school houses, distributing tracts, etc. Mr. Geisenheimer reports a great need for gospel services among the people of the rural districts. Prayer is requested for this work.

Loren G. Jones writes from Sulphur Springs, Ark., "We had a wonderful Bible conference here this summer and I believe many MOODY MONTHLY readers will be thankful to learn of the blessing that God bestowed upon us. Our conference ran for two weeks and we had as speakers Dr. David Cooper, Dr. Walter L. Wilson and Evangelist John Brown for the ten o'clock and eleven o'clock and seven forty-five meetings in the tabernacle. The seven o'clock vesper services were conducted by visiting ministers and missionaries. We had the Ozarkian Quartette from the John Brown Schools and the Ladies Quartette from the Kansas City Bible Institute, for special music. Mrs. Jones and I filled in where necessary. The conference was well attended and the very best we have ever had. There were at least twenty-five decisions for Christ and deep conviction for sin seemed to pervade our little town."

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The Second Coming of The Lord is very near. More than ever is the need for intense soul-winning campaigns.

The Harry W. Vom Bruch Evangelistic Party began this season's work August 24 with the Mennonite Brethren in Christ, in Allentown, Pa. September 10 they were with Harry Hager in the Bethany Reformed Church, Chicago, Ill. From there they went to Detroit, Mich., and Atlantic City, N. J.

Harry O. Anderson writes, "We are now (September 1) at Redondo Beach, Calif., in a meeting, and every indication is that God will bless this evangelistic effort. We go next to the Maywood Baptist Church, Maywood, Calif. Please pray for our work."

The Farrar Evangelistic Party want their many friends to know that they, Elden R. Farrar and Herbert A. Farrar, brothers, have united their talents and efforts in the evangelistic field. Elden has for the past twelve years been actively engaged as a song leader, but during the past year has felt the call to preach. Herbert is the musical director. The Farrars recently closed a six weeks union tent meeting in Fresno, Calif., where many souls found their Saviour. Beginning September 3 and continuing until October 8, the party conducted meetings in the Church of the Living Word, Atascadero, Calif.

Dr. D. L. Coale, who recently completed a pastorate in the First Methodist Episcopal Church, Long Beach, Calif., has returned to the evangelistic field. Dr. Coale has served as general evangelist for the Methodist Episcopal Church for twenty-five years. During this time he has had the joy of witnessing more than 150,000 conversions in his meetings. In every meeting Dr. Coale does a special work with young people with the result that more than 2,700 men and boys and 2,600 women and girls have consecrated their lives to Christian work. During August and September Dr. Coale held meetings in Birmingham, Fayette and Demopolis, Ala. These meetings were richly blessed of the Lord in the salvation of precious souls.

Moody Bible Institute Monthly

Billy Sunday, Homer Rodeheaver, and Jack Cardiff, from Winona Lake, Ind., conducted a campaign in Camp Chiloh, Hurlock, Md., during August. Mr. Cardiff and Mr. Rodeheaver opened the camp July 29. Mr. Sunday began his work August 6. There were great crowds in attendance. Many reconsecrations and conversions were reported by G. W. Mumford, the camp pastor.

Ellery and Elizabeth Aldridge report, "This has been a blessed summer. We have been supplying several churches and recently assisted in the music at the Bible conference at 'Thorncrest,' Milbrook, N. Y., under the auspices of the International Union Mission. Billy Sunday was the chief speaker and Grace Saxe, the Bible teacher. Christobel Pankhurst of England gave inspiring messages on Bible prophecy."

Sylvester Sanford conducted a meeting in the Methodist Episcopal Church in Swan Creek, Ill., August 6-18, which was reported to be one of the greatest spiritual blessings known in years. The church was crowded each night and forty gave their hearts to Christ. Mr. Sanford went from Swan Creek to Winona Lake, Ind., where he appeared on the program of the International Evangelistic Association.

Frank L. Kinsman, pastor of the five churches of the United Brethren on the Toledo, Ill., circuit, has just closed a series of special evangelistic meetings. They were held August 6-20, in the Olive Country Church. The Lord was pleased to bless the church in this special evangelistic effort and it has taken on new life. The Sunday School and a young peoples society have been organized, and attendance at preaching services has come up from about nothing to well over the two hundred mark. During the special services many sat outside, because of lack of room, and there were six known conversions and seven accessions to the church. Mr. Kinsman wishes to thank his friends for remembering him and the work in prayer.

Edward Vander Jagt, of Grand Rapids, Mich., assisted by his wife and family, conducted from July 16 to August 4 a tent meeting for the Church of the Open Door, Plymouth, Mich. Richard Neale, the pastor, reports that a number were saved, and a good foundation was laid for the fall work. Many who were brought under deep conviction have continued coming to the meetings. The tent campaign was continued after Mr. Vander Jagt left. His next engagement was in the Calvary Undenominational Church of Bangor, Mich., of which George K. Sheets is pastor. Several accepted Christ as Saviour and the newly established church was greatly strengthened by the Vander Jagt ministry.

O. W. Stucky writes, "We just closed a two weeks meeting with the Trinity Baptist Church, Detroit, Mich., of which F. R. Vine is pastor. During this period we had the joy of seeing fifty-nine definitely give their hearts to Christ, in addition to a great many Christians who consecrated anew their lives to Him."

E. Roloff writes, "Just experienced a wonderful 'Back to the Bible Revival' under the leadership of 'The Stuckys.' Generally conceived to have been the best revival the First Baptist Church of Weston, Mich., has had in many years. In the two weeks campaign there were 22 professed conversions, 12 of these were baptized on the closing night at a very impressive service."

Heefner and Sudenga Evangelistic Party report an eight day evangelistic campaign at Brinsmade, N. D., where Peter Ringenberg is pastor. The church was filled nearly every night of the campaign, and eighteen people accepted Christ. Three young people volunteered for life service. A number were baptized the last Sunday afternoon. Many Christians testified that they had grown in grace and in a knowledge of Christian living during the campaign. The party began an eight day campaign August 13, in the school auditorium, Evergreen, Ill., with Oaklawn, Ill., co-operating. Their next engagement was August 27-September 3, in the Evangelical Church, Correctionville, Iowa, where Elmer Boom is pastor. From there the Heefner-Sudenga Party went to Bolan, Iowa, for an engagement at the Evangelical Church, where Hubert Sunderman, one of their own converts and life service volunteers, is pastor.

Oscar Lowry recently conducted meetings in Washington, Ill. The *Tazewell County Reporter* gives the following information: "The four weeks Union Gospel Campaign, which closed here last Sunday night, brought great honor to Jesus Christ. The closing service was attended by fifteen hundred people. The attendance at both the afternoon Bible studies and the evening evangelistic services, was very good throughout the campaign. One hundred and sixty-four persons professed faith in Jesus Christ. The churches of our city and community have been greatly strengthened in faith and service. Washington has been raised to a higher spiritual and moral level. Pastors will preach better and Christian people will live better lives and do better Christian work. The coming of Mr. Oscar Lowry, of Chicago, as our campaign preacher and Bible lecturer was an evident answer to prayer. Mr. and Mrs. R. O. Nelson's ministry of music was highly gratifying. The fact that nearly two hundred children attended the special forenoon meeting for them expresses their appreciation. There they heard Bible stories, learned gospel songs and learned to memorize Scripture verses. Four neighborhood group prayer meetings were held twice a week. This increased to seven groups that continued three times a week throughout the campaign with an aggregate attendance of about one hundred and fifty persons per week. The Interchurch Men's Bible class was instrumental in bringing about this gospel campaign. They made this a subject of prayer for over a year. The campaign has been eminently justified by the results achieved."



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THE GOSPEL MINISTER, Westfield, Indiana

Joseph T. Larsen, of Minneapolis, reports seven series of meetings in Colorado during the summer, speaking 91

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times and witnessing 126 coming to Christ. Five Sunday-Schools and two Young People's Societies were organized. Besides speaking at four camps, and at the Glenwood Springs Bible Conference in July, he also was heard over the radio at Denver and Grand Junction. Mr. Larsen begins his eleventh year in evangelism, preaching and singing, this September.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Cedar Lake Bible Conference of the Moody Bible Institute was under the direction of Arthur McKee, August 20-27. Speakers were Dr. P. W. Philpott and Dr. Henry Ostrom. Arthur McKee and his wife furnished the music. W. P. Loveless, Director of the Radio Department, had charge of the meeting on Thursday evening. He was assisted by George Edstrom, Vivian Kretz, and the Instrumental Quartette. An increasing interest in the messages and attendance were noticed throughout the week and a hearty invitation to return next year has been received.

Dr. Henry Ostrom was a speaker at the Pine Lodge Bible Conference, Black Lake, Holland, Mich, August 17-22, and at the Bible conference at Cedar Lake, Ind., August 23-27.

Max I. Reich held a series of meetings, August 10-13, in Cedar Grove Community Church, Philadelphia, Pa., Peter J. Stover, pastor. August 14-20 he addressed a Bible conference at Christ's Home, Warminster, Pa.

W. W. Shannon closed a series of meetings in the Old Tent Evangel, Belfast, Ireland, on August 29. He reports a very successful season in the British Isles. Mr. Shannon expects to be at his home in Berwick, Pa., September 8.

C. E. Putnam continues to hold meetings in and around Lakeland, Fla.

Harry McCormick Lintz was speaker at the Oakdale Evangelical Camp Grounds, August 13-20, in Freeport, Ill. The average attendance for each evening was well over a thousand and there was much rejoicing over the response to the altar calls: 10 professed conversion, 2 backsliders were restored, 185 consecrated their lives to the Lord, and 32 signified their intention to give full time service to the Lord if the way opened. Mr. Lintz received a very hearty invitation to return next summer. From August 21 to 27, Mr. Lintz made ten addresses before the Appleton District Camp Meeting Association, Conference of Christian Endeavor and Sunday School Workers at the Evangelical Camp Grounds, Forest Junction, Wis. Thirty-seven professed conversion, 38 back sliders were restored, 135 consecrated their lives to the Lord, 140 volunteered for full time service as the Lord opens the way, and 18 of these especially signified their desire to enter the ministry.

Elinor Stafford Millar spent the month of August in Chicago. She will visit New Hampshire and Montreal, Quebec, during September, and expects to spend the winter in Baltimore, Md.

Dr. Gray and Dr. Ostrom were teachers at the Black Lake (Holland, Mich.) Conference, which was held August 17-22 under the auspices of the Reformed Church.

FUTURE ENGAGEMENTS

Harry O. Anderson—Sept. 17-Oct. 1, Maywood, Calif.; Oct. 4-15, Delano, Calif.; Oct. 22-29, Los Angeles, Calif.; Nov. 5-19, San Bernardino, Calif.; Nov. 26-Dec. 10, Colton, Calif.

Harry Beckman—Oct. 9-20, Fillmore, Ind.

John M. Currie—Oct. 9-29, Sanford, Me.; Oct. 31-Nov. 19, Boston, Mass.

Horace F. Ervin—October, Arkansas City, Kan.; November, Winfield, Kan.

Homer W. Grimes—Oct. 1-15, Cliftondale, Mass.; Oct. 22-Nov. 12, Quincy, Mass.; Nov. 14-26, Easton, Me.; Dec. 3-17, Massillon, Ohio; January, 1934, Detroit, Mich.; February, Florida.

Philpott-McKee Party—Oct. 1-15, Evansville, Ind.; Oct. 22-Nov. 12, Buffalo, N. Y.; Nov. 19-Dec. 10, Harrisburg, Pa.

Dr. James Rayburn, Oct. 8-Nov. 5, North Topeka, Kan.

Gipsy Smith, Jr.—Oct. 1-15, Marietta, Ga.; Oct. 22-Nov. 5, Louisville, Ky.; Nov. 12-26, Richmond, Va.; Nov. 29-Dec. 17, Frue Bluff, Ark.; Jan. 7-21, 1934, Miami, Fla.; Jan. 28-Feb. 11, Birmingham, Ala.; Mar. 18-Apr. 11, Richmond, Va.

O. W. Stucky—Sept. 24-Oct. 8, Wayne, Mich.; Oct. 15-30, Berkley, Mich.; Nov. 5-19, Dearborn, Mich.; Nov. 21-Dec. 3, Fowlerville, Mich.; Dec. 10-24, Haskins, O.

John W. Troy—Sept. 24-Oct. 15, Auburn, N. Y.; Oct. 16, Kane, Pa.

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Christ and Human Suffering

Editorial Book Review

Previous books by E. Stanley Jones have received such loud acclaim and extensive translation that anything new from his pen deserves at least careful examination. This volume continues the attractive literary style, happy phrasing and contrast of words, and abundant and widely gathered quotations and illustrations, that we have learned to expect; but Dr. Jones' comprehension of the Scriptures, or else his acceptance of their teachings, is at times amazingly inadequate. He is content to write: "I am not prepared to say that the dead do not speak to the living—I keep an open mind, awaiting further evidence"; and, "Of transmigration I see no sufficient proof." After long residence among Mohammedans he pronounces their religion "great and noble in many ways," just as hitherto he has singularly failed to sense the depth of wickedness in Hinduism.

Of course Dr. Jones' main purpose is to expound the Christian way of facing suffering. Here his statements often seem so nearly true and scriptural that to detect their hidden and no doubt unintended flaw is difficult, but their tenor conveys an unsatisfying impression not to be mistaken. As in previous books his numerous quotations are practically always from liberal writers to the exclusion of outright conservatives, at least those now living. We wonder if he ever reads the latter. He exalts Hindus like Gandhi and Keshab Chunder Sen, leader of the Brahmo Samaj (a reform or Unitarian wing), to something of a Christian level.

Throughout the book there appears a failure to comprehend the atonement in its revealed significance. Instead of viewing it as a past high transaction wherein Christ by virtue of His incarnate deity died as our substitute in a sacrifice and debt payment never possible of repetition, Dr. Jones treats it as merely an exemplary act prompted by divine love alone without mention of retribution, and as an atonement which all Christians can and must continually copy in saving their fellow men. He leaves its efficacy entirely unexplained, al-

though expressly contradicting God's evangel in Eden by saying of Christ: "He would expel the prince of this world, not by breaking his head, but by letting the prince of this world break His heart." Apparently he means that endurance of suffering for another's sake both transforms character and imparts eternal life to the soul; also that, through a "law of transference of Karma," unwarranted by Scripture, one man's good deed can be credited to another's account with God. For he asserts the cross in us as in God can be, and is, redemptive, and that indeed the whole universe is atoning.

This is the familiar attitude of extreme Modernism, suggestive of the Unitarian creed which maintains that salvation is a matter of self conquest, instead of an atonement obtained by recognizing and depending upon Christ's Godhood. From such a position there naturally follows the author's favorite assertion that Christians are being crucified on a cross of a chosen pain, and his favorite and more shocking illustration from Gandhi, who could forgive the immorality of certain followers only after fasting six days himself for their sin, as though his personal suffering and forgiving were in principle comparable to Christ's atonement, and sufficiently met the situation.

The Christian's task and goal pictured in this book reveal further unscriptural teaching. It states our Lord intrusted to us the work of replacing the present world-order with a new order founded on love, sharing, and brotherhood, to constitute the kingdom of God on earth. And the ultimate triumph of this kingdom will banish sin, suffering, and death from the universe. Meanwhile our compensations are to be chiefly in this life, through turning suffering itself into character-making and joy. But not so reads the Bible which bids us witness, evangelize, and watch for Christ's return to overthrow Satan and all his works and redeem this earth from the stains of sin.

231 pages. 7½x5 inches. The Abingdon Press, New York. \$1.00.

The Church and the Great Tribulation, by William R. Newell.

This pamphlet of thirty-two pages is compiled from stenographic notes of a recent address by the author, and is a publication well worth while. It will bring enlightenment to many because it is so soundly scriptural and put together in such a clear and orderly way. Also hearts will be comforted by it that are now troubled by the thought that NRA may be the "mark of the beast." Mr. Newell says nothing about that, but his proof that the Church will not pass through the tribulation is sufficient in itself to relieve all such anxiety.

The Scripture Press, 829 Orleans St., Chicago. 20 cents. J. M. G.

The Moslem World in Revolution, by W. Wilson Cash.

The gifted literary secretary of the C. M. S. has an unusually penetrating grasp of the Mohammedan question. In this unpretentious volume he writes lucidly concerning the vast changes which are transforming the Islamic world, and affecting the life of its people. Moreover, he creates in the mind of the reader the conviction that there is urgent need for advance in missionary enterprise among Moslems in this day of opportunity. Written in 1925, its message is even more pertinent today than it was eight years ago.

160 pages. 7¼x5 inches. Church Missionary Society, London. 35 cents. J. R. R.

John to Kate on the Life Magnificent, by Arthur Edward Phillips, Litt.D.

Dr. Phillips, author of *Effective Speaking*, *The Tone System*, and of the plays, *Tyrant Nature*, *The Heart is Mightier than the Head*, was for years connected with the Chicago Lutheran Theological Seminary as professor of Rhetoric and Public Speaking, and had served the Moody Bible Institute most acceptably in the same capacity as long as his health and strength permitted. He was a lovable man whose memory is fragrant.

This book, which is a warm plea for racial and religious tolerance, was completed by him just prior to his comparatively recent death, and has been published posthumously by his wife.

John and Kate are young lovers who are holding prenuptial conversations on what is to be the guiding principle of their married life. John is a philosopher in his way, and has devised a scheme which he calls "the life magnificent," "founded upon justice, maintained by a highly developed intelligence, guided by character, and ennobled by love." All people are alike structurally, also in their powers of perception and in their physical need, and this likeness is not affected by wealth, birth, or vocation, therefore they should be permitted to develop their powers until they become actually alike, is John's philosophy. Meanwhile, we should recognize "alikes" that already exist, with no discrimination as to race, religion, and the like. The principle is applied especially to our feelings toward the Jew, the Roman Catholic, and the Negro.

The author was a great admirer of the late Theodore Roosevelt, to whom the book is dedicated as the great exemplar of the life magnificent, and the concluding chapter is an apotheosis of that exemplar.

135 pages. 8x5½ inches. The Newton Company, 542 So. Dearborn St., Chicago. \$1.25. J. M. G.

The Other Spanish Christ, by John A. Mackay.

This handsome volume presents a study of unusual merit in the spiritual history of Spain and South America. It is, as the publisher's reviewer says, "a descriptive and critical examination of the historical development of religious ideas" in these great spheres, "and an account of the literature in which this development can be traced." The opening chapter of the book emphasizes logically enough the Old World background and provides an extremely interesting characterization of Spain as "a mother of men and ideas." Dr. Mackay carries this phase of his subject to the latest neo-Catholic reaction since the World War. In the second portion of the book he deals with the philosophy of Spanish Christianity, particularly showing the varying Spanish ideas of Christ. The third section, "New Spiritual Currents in South America," reviews the work of various groups, heretics, positivists, romantic idealists, and other thinkers who have influenced religious thought.

288 pages. 8¼x6 inches. The Macmillan Company, New York. \$2.00. J. R. R.

God and the Cosmos, by Theodore Graebner.

Hundreds of scientific authorities are marshalled to give the lie to atheistic mechanism so rife in our day. The book is divided into three sections: Atheism; Materialism, and Evolutionism. It quotes world authorities on such highly important subjects as the atomic world of electrons and protons; the cellular mysteries of plant, animal, and human life; the question of the true nature of music—spiritual rather than mechanical; and many added features such as heredity, species, paleontology, etc. Pithecanthropus Erectus, Eoanthropus (the Dawn man), the Neanderthal man, and the rest of this mythical group of ape-men are shown in their true dress. It is difficult to understand how in the face of the authoritative data cited any thinker can digest the content of this volume and still remain either atheist or evolutionist. God is given His rightful place in the universe throughout the book. It must be read to be appreciated, space here forbidding mention of its hundreds of valuable features. The book is worth many times its price. Helpful index, glossary, and bibliography are included.

352 pages. 8¼x6 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. \$3.00. H. F. S.

This Grace Also, by John E. Simpson, D.D.

The pastor of the North Park United Presbyterian Church, Buffalo, N. Y., so deals with the grace of giving that the reader, or better, student, of his book comes to share the author's conviction that giving is one of the most vital and spiritually fruitful elements of divine worship. This is not just another book on a hackneyed theme—it is different, keenly interesting, deeply spiritual, and suited to class study.

96 pages. 7¼x5½ inches. Fleming H. Revell Company, New York. \$1.00.

W. M. R.

"His Own Received Him Not, But . . ." by Donald Grey Barnhouse, D.D.

The widely-known radio preacher of Philadelphia launches his first volume of sermons, which, however, the author prefers to regard as a searching study of such events and teachings as grew out of "the turning point in the ministry of Christ." The entire argument hinges upon the thesis that after Christ was rejected by His own, the Jewish nation, He turned definitely to "as many as received him." Dr. Barnhouse regards the understanding of this turning point in the ministry of Christ as necessary to the explanation of various seeming contradictions in the Gospel records. Many questions of intense interest find answer in these pages—What were the two purposes of Christ's coming? Is the Sermon on the Mount for today? Is the Church in its present form to triumph? and numerous others.

186 pages. 7½x5¼ inches. Fleming H. Revell Company, New York. \$1.50.

W. M. R.

More about Apolo, by A. B. Lloyd.

Canon Apolo Kivebulaya of the C. M. S. was the apostle to the Pigmies of the Ituri Forest west of the Ruwenzori Mountains in the Belgian Congo. As a flaming missionary spirit this indomitable black man endured almost unbelievable persecution among the Mboga, but won hundreds of these people to Christ. But his greatest work was among the Pigmies. This little book carries the narrative along, not to the close of the chapter, for Apolo was still living when it was published. Where, in the annals of the Christian Church, will one find a sweeter story than this?

63 pages. 7¼x5 inches. Church Missionary Society, London. 35 cents. J. R. R.

Christianity and Industry in America, by Alva W. Taylor.

The chapter headings give a clue to the discussion which constitutes this book. They are, Christ and the World of Work; Labor's Progress; The Man, the Machine, and the Job; Wages, Hours and the Life More Abundant; Women and Children in Industry; and The Better Way. Its dominant plea is for the Christianization of the social order. Indeed, it declares, "Our civilization is Christian only so far as its social life is Christian." Thus it stresses what a man is to do rather than what he is, when obviously the more Christian a man is the more will his social relationships be Christian. The reading list covers five pages, which doubtless reflects the careful study which the author has given to his subjects. Moreover, an adequate index makes the material available.

212 pages. 7¾x5½ inches. The Friendship Press, New York. Cloth \$1.00; paper 50 cents. J. R. R.

The Service of Christ, by David Christie.

This little book was written after forty years of pastoral experience, and deals with the motive to such service, the message, the temptations, and "To-Morrow," the latter concerning itself with the great questions which await solution.

Dr. John A. Hutton, editor of *The British Weekly*, says: "I do not know any book on the Christian ministry which I would place higher than this. . . . Dr. Christie has shown the insight and simplicity of genius." Its appeal lies not alone in what is so wisely said, but in the way it is said; there is a felicity of phrasing which is altogether captivating.

120 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. J. R. R.

The Human Touch, poems by F. W. Pitt.

The name of F. W. Pitt has been often seen in the *MOODY MONTHLY*, and many other evangelical journals, in connection with verse of a peculiarly winsome character. And now this author of many books has brought a notable group of his poems together in book form—a fact that should bring joy to many of our readers. Nothing needs be said of Mr. Pitt's loyalty to truth, his fervor of faith, or his loyalty to Christ Jesus. The subject matter in the book ranges from the deeply spiritual to the sweet humanities of everyday life, and every poem is built with a skill that regards melody, rime and rhythm, and the indefinable fitness of things. Some birds are created to dispense sweet songs, and some men are as truly endowed with the poetic gift, Mr. Pitt being of that number.

160 pages. 7½x5¼ inches. Pickering and Inglis, London. W. M. R.

Davis' Anthology of Newspaper Verse, for 1932, collected by Athie Sale Davis.

This fourteenth volume of a series reflects the spirit of the times as regards the depression, various patriotic events, and a multitude of miscellaneous experiences. The news sheets from which gleaming has been made range all the way from New England to those of the most distant west and south. A number of the poems voice trust and patience under trial, and some bear a Christian testimony.

136 pages. 8x5½ inches. Athie Sale Davis, Publisher, Enid, Okla. \$2.60, postpaid.

W. M. R.

Karl Barth, Prophet of a New Christianity? by Wilhelm Pauck, Ph.D.

Dr. Pauck is unable to declare himself either wholly for or against Barth (v). He is openly against some of the things, however, for which Barth contends. He believes that the supernatural authority of the old theology is dead; that miracles of God's personal appearance in Jesus Christ and of the divine inspiration of the Bible are dead (212). He accepts Barth as a true prophet, but a prophet of destruction (134). He is therefore not the prophet of a new Christianity (202), but only a voice in the wilderness (134, 220). He is not a victim of war psychology (133, 134), but one forced to rethink his philosophy of life in the light of the experiences of the war (165), war and post-war days having presented a philosopher (173, 179). Hence he forces upon us a theological skeleton-dance (212). His theology is not a circle around a central point; it is the movement of an ellipse around its two foci (149). His understanding of faith cannot be considered adequate (155). A foe of humanism (216-217), he must admit having reached some of his conclusions by human attitude in a vain struggle against windmills (155). He is at times guilty of strange self-deception (165). He makes seemingly contradictory statements about one and the same fact (172), sometimes in a few words illustrating the contradictory character of his entire endeavor (174).

He is a clever and eloquent theologian applying himself to old forms of theological thought with an emotional intellectualism, trying almost beyond the power of his capacity to understand them (109). Hence, on the one hand, some of his positions are pure nonsense (195), others are so presented as not to be protected from myth (199), while in still others one encounters almost unthinkable barriers (208). On the other hand, cleverness matches this seeming inability to understand old theology. He disregards the ancient view of salvation and does not feel the need of including the problem of sin in his discussion (178).

It is to be seen that in this volume Dr. Barth is in the hands of a real critic. Dr. Pauck reads Barth in the original, as a fellow-countryman. He digests Barth's original writings, chiefly the several editions of *Roemerbrief*, and *Dogmatics*. No real student of Barthianism can afford to disregard this critique of the new transcendent theology of crisis.

228 pages. 8x5½ inches. Harper and Brothers, New York. \$2.00. H. F. S.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago, Ill. The following contributions have been received from August 1 to 31, 1933, inclusive:

	Number of Contributions	Amount of Contributions
Africa	1	\$.50
Army and Navy	2	2.50
General Missions	1	5.00
Hospital	196	555.15
Latin America	4	9.42
Life Saving	1	.50
Lumber Camp	91	389.26
Negro	3	6.50
Mountain	49	148.34
Pioneer	17	43.60
Prison	115	343.55
Railroad	3	7.82
French Louisiana	1	5.00
Seamen	1	3.00
Free Tract	3	1.90
Spain	1	.27

FREE GRANTS OF LITERATURE

"In our meeting at the Civilian Conservation Corps Camp we distributed the literature you so kindly sent us. It went like 'hot cakes.' We believe we could use fifty more Horton Gospels of John. You might be interested in knowing that in response to the appeal of the preacher of the hour, over twenty of the boys raised their hands for prayer. They are certainly an eager, appreciative lot. I believe they constitute one of the fields ripe unto the harvest."—Miss J. G. R., N. Y.

Africa Book Fund: 7 shipments: 65 Colportage Library books, 86 Evangel Booklets, 25 Pocket Treasuries, 125 Gospels of John (Horton edition), 980 tracts.

Fire Station Book Fund: 1 shipment to 1 state: 15 Colportage Library books, 19 Evangel Booklets, 25 Pocket Treasuries, 55 tracts, 25 Gospels of John (Horton edition).

Free Tract Fund: 13 shipments to 11 states, 1 shipment to Canada, 1 shipment to a foreign country: 1,910 tracts.

General Mission Fields Book Fund: 1 shipment to 1 state, 3 shipments to 3 foreign countries: 33 Colportage Library books, 49 Evangel Booklets, 65 Pocket Treasuries, 65 Gospels of John (Horton edition), 370 tracts, 10 Testaments.

Hospital Book Fund: 92 shipments to 29 states, 5 shipments to Canada: 1,734 Colportage Library books, 2,059 Evangel Booklets, 2,986 Pocket Treasuries, 8,061 tracts, 3,465 Gospels of John (Horton edition), 10 Testaments.

India Book Fund: 3 shipments: 24 Colportage Library books, 8 Evangel Booklets, 175 tracts.

Latin America Book Fund: 3 shipments to 3 states, 7 shipments to 5 foreign countries; 293 Colportage Library books, 267 Evangel Booklets, 3,050 tracts.

Lumber Camp Book Fund: 31 shipments to 17 states: 441 Colportage Library books, 793 Evangel Booklets, 2,081 Pocket Treasuries, 3,575 tracts, 2,395 Gospels of John (Horton edition), 70 Testaments.

Mountain Book Fund: 306 shipments to 8 states: 3,167 Colportage Library books, 2,808 Evangel Booklets, 603 Pocket Treasuries, 1,870 tracts, 8,463 Gospels of John (Horton edition), 611 Testaments, 63 Praise (song) pamphlets, 1 Bible Alphabet and Memory Work booklet, 3 Bibles.

Negro Book Fund: 2 shipments to 1 state: 59 Colportage Library books, 28 Evangel Booklets, 165 tracts.

Philippine Island Book Fund: 1 shipment: 5 Colportage Library books, 25 Pocket Treasuries.

Pioneer Book Fund: 21 shipments to 15 states, 1 shipment to Canada: 212 Colportage Library books, 197 Evangel Booklets, 346 Pocket Treasuries, 2,305 tracts, 1,131 Gospels of John (Horton edition), 15 Praise (song) pamphlets, 25 Testaments.

Prison Book Fund: 78 shipments to 25 states: 1,016 Colportage Library books, 1,232 Evangel Booklets, 2,378 Pocket Treasuries, 6,620 tracts, 3,413 Gospels of John (Horton edition).

Railroad Book Fund: 2 shipments to 2 states: 10 Colportage Library books, 20 Evangel Booklets, 50 Pocket Treasuries, 210 tracts, 125 Gospels of John (Horton edition).

Spain Book Fund: 1 shipment: 110 Colportage Library books, 25 Evangel Booklets.

The total amount of literature sent from August 1 to August 31, 1933: 7,184 Colportage Library books, 7,591 Evangel Booklets, 8,584 Pocket Treasuries, 29,346 tracts, 19,207 Gospels of John (Horton edition), 726 Testaments, 78 Praise (song) pamphlets, 1 Bible Alphabet and Memory Work booklet, 3 Bibles. Sent in: 550 shipments to 39 states, 1 shipment to the Philippine Islands, 7 shipments to Canada, 22 shipments to 12 foreign countries.

Moody Bible Institute Monthly

Alumni News

William M. Runyan

In collaboration with the Alumni Association of the Moody Bible Institute

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful cooperation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

MOODY DAY AT WINONA LAKE

Friday, August 18, will be long remembered by many former students and other friends of the Institute who were present at Winona Lake Conference. Through the courtesy of Dr. W. E. Biederwolf and his coadjutors, the Institute was privileged to practically repeat the program of 1931. A large Institute choir under the direction of Messrs. Bittikofer and Holzworth furnished music, which was the delight of all who heard it. Indeed, their program began the evening previously when they sang in the auditorium. The next morning they were heard at the ministers' hour (9:30) when Dr. Gray gave the address, and also at the following hour when the speaker was Dr. Robert E. Speer. At 3 o'clock they again sang, at the missionary hour, the speaker being Dr. W. H. Hockman, Director of the Missionary Course of the Institute. At 4 o'clock they conducted a praise service on the hillside where Dr. Gray gave a second address, and at 6:30 they were heard again. According to their testimony their own souls were refreshed and quickened, as were also the souls of those to whom they ministered in song.

Large and appreciative audiences greeted choir and speakers. At the ministers' hour, Dr. Gray spoke on "The Teaching and Preaching That Counts," and on the hillside, availing himself of a recent declaration of the Honorable Newton D. Baker, of Cleveland, that "our world has been stricken and our institutions have failed," he sought to comfort the hearts of the people and encourage their spirits by reminding them of "the blessed hope of the appearing of the glory of our great God and Saviour Jesus Christ."

Dr. Hockman's address was an inspiration for missionary endeavor and a strong recommendation of the work now being done in the Institute to prepare young men and women to engage in it. At the close of the evening session of the conference, an opportunity was given for the display of the motion picture, "Life at The Moody Bible Institute, of Chicago," which was well handled by Rev. W. Taylor Joyce, Director of the Correspondence School.

Mr. A. F. Gaylord, Business Manager, was present all day and presided at the hillside meeting after the departure of Dr. Gray, who was obliged to take train for an engagement in Michigan. The success of the day is largely to be credited to Mr. Gaylord's preparation for and oversight of all details. Mr. Joyce reported a number of new prospects for correspondence work,

and Mr. Christie, Publication Manager of the MONTHLY, was gratified by a large addition of subscriptions.

A very pleasant feature of the hillside meeting resulted from a suggestion of Miss Lamont, that greetings be sent to Mrs. Torrey, Miss Emily Strong, Miss Cary, and Rev. Howard W. Pope, a courtesy which was immediately carried out by wire through the kindness of Mr. E. O. Sellers '97, formerly a member of the Music Faculty of the Institute. To each of the friends named, he wired—

"A host of former students and friends of the Moody Bible Institute gathered in reunion at Winona Lake, Ind., join in sending to you hearty greetings.

"The influence of your life and counsel lives on through the years. We thank our God upon every remembrance of you. Philippians 1:3."

In the wire to Mrs. Torrey, mention was made also of the life and teaching of Dr. Torrey.

Among those who made up the large and enthusiastic company on the Hillside were, according to the register, 81 former Day School students from 15 states and 3 foreign countries; 8 Evening School students from 3 states; and 26 Correspondence School students, representing 9 states. The day will live as an inspiring memory with those who enjoyed its blessings.

CHRISTIAN WORKERS BUREAU

This bureau has been transferred from the Educational to the Extension Department where it formerly was located. Mr. John R. Riebe continues as the Secretary of the Bureau and will add to his duties temporarily, those of Acting Secretary of the Extension Department. Miss Sara Eddie continues as Chief Clerk. The office of the Bureau as well as that of the Extension Department is located in Huston Row, 163 West Chestnut Street.

STUDENT GATHERINGS

Indiana—Former M. B. I. students enjoyed a picnic at Berne, Ind., Tuesday, August 22, the first for this section of the state, but by vote of the happy company not to be the last. Martha Schug '30, was elected to serve as president.

The Moody Bible Institute summer conference at Cedar Lake, Ind., gave opportunity for an inspirational reunion of former Institute students on Saturday, August 26. The group of seventy-five was presided over by Rev. Norman H. Camp '01, president of the Alumni Association, and a program prepared by Esther R. Klemme '23, its secretary, was greatly enjoyed by all present. Interesting addresses were given by Dr. B. B. Sutcliffe '04, and Rev. Robert L. Evans '95. Stirring gospel songs were directed by Arthur W. McKee '13, Mrs. McKee (Ethel V. Nelson '14) at the piano.

Pennsylvania—A photograph, which it is not possible to reproduce, shows that former students were much in evidence at the Ministerial Institute, July 17-27, at Montrose, Pa. The dozen or more shown in the picture enjoyed seasons of rare fellowship, and listened with deep interest to the messages of their beloved President, Dr. Gray, as well as Dr. White, who served the Institute for so many years in the Extension Department.

Washington—Under date of August 17, a heartening message was sent to the Institute by a former student group meeting in Tacoma, voicing appreciation for instruction, faculty contacts, and influences. "Of our number four are pastors of churches known in Tacoma for their fine spiritual work, two are pastors' assistants, six are taking some active part in Sunday School, church, and mission. Besides these, we have a great number of Correspondence School students who are active in church work, a number of whom are praying that the way may open for them to enter M. B. I. as Day School students."

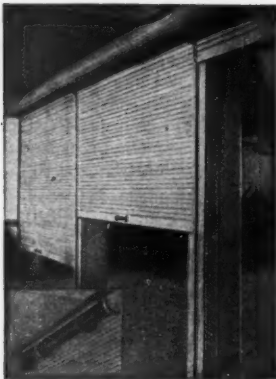
SUMMER GUESTS

Many expressions of appreciation have been received from summer visitors who have made the Institute their headquarters while visiting A Century of Progress, and other points of interest in Chicago. The following letter from Rev. J. G. Hutchinson, High Springs, Fla., quoted in part, is but one of many similar expressions:

"I want to express in writing the thanks of my wife and self, and of the two girls who accompanied us, for the part the Moody Bible Institute played in making our eight days' stay in Chicago so enjoyable. As complete strangers to the city, and not having a friend in all its vast population, we somewhat dreaded the trip. But we need never dread it again for we have found a friend in the Institute with its fine body of Christian workers."



Institute Choir at Winona Lake, Ind. Reunion, August 18, 1933



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used for divisions of rooms into small or large sizes, as required. Great savings at little cost. Also Venetian Blinds. Catalogues and prices. 901 West 26th St. Swedish Venetian Blind Co. New York, N. Y.

No Increase in Price for Our Correspondence Courses

We cut the price of our Bible study courses by mail in half last winter. The response has been so generous that we announce a continuance of these prices at least sixty days after October 1st, 1933. Note the courses:

- 20 Lessons in Genesis
- 20 Lessons in Exodus
- 20 Lessons in John
- 20 Lessons in Revelation
- 20 Lessons in Bible History and Prophecy
- 20 Lessons in Homiletics

The original price was one dollar per set, and thousands were sold to satisfied customers at these prices. The reduced price is FIFTY CENTS per set of 20 lessons. 120 lessons for \$5. When all are ordered at one time an excellent loose-leaf binder is included without additional cost.

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Send a good, long list of names and we will reward you with something extra nice in addition.

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By Rev. T. Richard Dunham

Foreword by William L. Pettingill, D.D.

Here is the most complete treatment of this subject we have found anywhere. It shows what The Great Tribulation is, when it will take place, whom it will affect, who will escape it, when it will end, and what the outcome will be.

A complete study on this subject has long been in demand.

Dr. Pettingill says, "Mr. Dunham has put us all in his debt by writing on this subject, and his testimony as set forth in the chapters of this book will be found to be clear and convincing."

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A GRATEFUL WORD

Rev. W. J. B. Tate '29, writing from the Manse, Herschel, Sask., Canada, encloses a fine tribute to the late Rev. A. R. Wright, reported in the Newtownards, Ireland, daily press. Mr. Wright was for four years pastor of the Presbyterian Church in that city.

Mr. Tate's lines include the following: "Rev. A. R. Wright was my pastor in the old country. It was he who advised me to come to the Moody Bible Institute, and I thank God that he did. He was highly esteemed in Ireland, and I am sure he would have risen to a high office there."

STUDENTS OF OTHER DAYS

Richard Begbie '31, and Mrs. Begbie took charge of the Market Street Mission, Morristown, N. J., during the vacation of its superintendent. The Begbies are regularly associated with the work of the City Rescue Mission of Trenton, N. J.

Charles J. Skoda '28, A. I. M., Nyakach Mission Station, Kisumu, Kenya Colony, East Africa, "in glad service, awaiting His return," is praising God for the new Howard Butts Memorial Dispensary, just erected on his mission station.

Anton C. Anderson '16, Mrs. Anderson '16, and their four children; Angus J. Brower '32, Lawrence Meyer '32, and Augusta Hortung, of Crawfordsville, Ind., sailed May 9 for the Belgian Congo. Mr. Anderson is general director of the Congo Gospel Mission, recently organized, with headquarters in Palatine, Ill. Prayer is requested for this new mission.

Jacob Kornelsen '30, and John C. Louer '30, were graduated from Wheaton College in June, and have been engaged to teach in a mission school in Big Creek, Ky. Mr. Louer and Mr. Kornelsen have been active in Sunday School work in Du Page County, and in addition to their college diplomas both received the teacher's diploma of the Evangelical Teacher Training Association.

Claude N. Akens '30, is a Sunday School missionary in Cookeville, Tenn., under the American Sunday School Union.

Ruth A. Woodworth '33, under the Association of Baptists, has been speaking in the state of New York for evangelism in the Orient. She says that this deputation work has brought her into contact with many faithful believers who hold the Institute and its graduates in the highest esteem.

The class of August, 1931, has sent out its second annual fellowship letter, which contains interesting messages from a number of graduates, but Lois Fuhrman, secretary, expresses her regret that more have not responded and sent contributions to the letter.

Ralph Donaldson '31, plans to attend the Presbyterian Theological Seminary, Omaha, Neb., this fall.

Ruth C. Barrick '31, Trenton, N. J., is serving the Lord in Sunday School, jail, county workhouse, mission, and young people's work, and is praising Him for the way He has blessed her.

Nellie E. Berkeypile '31, spent the summer in D. V. B. S. work under the American Sunday School Union.

Kenneth R. Bliss '31, is pastor of the First Baptist Church, Mexico, N. Y.

Burdette Bulkley '31, and Mrs. Bulkley '32, request prayer that the way may be opened soon for them to go to their field of service under the Inland South America Missionary Union.

Ethel R. Groce '31, is taking nurse training at the Presbyterian Hospital, Chicago. She looks forward to service in India upon completion of her study.

Grace Grusing '31, has completed her work in the language school of the China Inland Mission, and has been assigned to the province of Yunnan, Southwest China. She requests prayer that the Lord may be able to use her in this work.

Francis Linn '31, was engaged through the summer in Bible School work with the Canadian Sunday School Mission.

Mrs. Albert Henley (Bertha Lemme '00) has been serving the Lord in Honolulu for the past fourteen years. Mr. Henley is engaged in radio work. They are the parents of eight children, but she has found time to visit tubercular patients, organize Christian Endeavor societies and Sunday Schools, train university students for Sunday School work, and carry on mission work among Japanese, Chinese, Filipinos, and Hawaiians. She has had the joy of seeing many accept Christ as their Saviour.

Lena De Lange '23, has returned from Africa, upon the advice of her physician and because of native revolt, which required the women to withdraw to a river port. Her address is 402 Worden St., S. E., Grand Rapids, Mich.

Ruth F. Christopherson '30, is secretary to Mr. George V. Kirk, vice-president of Wheaton College, and her address is 618 Howard Street, Wheaton, Ill. Miss Christopherson was graduated from Denison University, Granville, Ohio, in June.

John C. Wightman '93, minister-at-large for Congregational churches of Hampshire County, Mass., received the honorary degree of Doctor of Divinity at Marietta College, Marietta, Ohio, at the commencement exercises in June, in recognition of his work in the country.

Geo. K. McMackin '29, Route 7, Warrensburg, Mo., writes that he is with joy serving three churches out in the country, not "turning the world upside down, but doing a work that we feel will bear fruit in the years to come."

H. E. V. Andrews '06, and Mrs. Andrews (Grace Funk '06), who served in China for many years, and were then for a time in the United States where Mr. Andrews was secretary of the China Inland Mission, have with their two youngest children returned to China. They feel that in calling them back the Lord must have some special service for them.

David M. Conn '95, pastor of the First Presbyterian Church, Freeport, Pa., has sent in the newspaper write-up of that church's blessedly inspiring centennial celebration. Four of its former pastors are missionaries, and the church "has maintained an unbroken testimony to the Word of God."

Arthur Thomson '22, pastor of the Friends Community Church, Kansas City, Mo., received the degree of Bachelor of Theology from the Kansas City Baptist Theological Seminary, and hopes to complete college work at William Jewell College, Liberty, Mo., next year.

Moody Bible Institute Monthly

Wilbur Scafe '26, Raymond N. Ohman '20, George F. Schroeder '29, and Warwick Brandon '30, in June received the diploma of the Evangelical Theological College, Dallas, Tex.

Raymond N. Ohman '29, is pastor of the Mahota Memorial Presbyterian Church, Marietta, Okla., and he and Mrs. Ohman (Marion M. Baird '29) report that they are enjoying their work.

Joseph S. Flacks '13, David Bronstein '16, Jacob Peltz '17, and Solomon Birnbaum, of the Institute faculty, were among the speakers at the Bible and Missionary Conference of the Hebrew Christian Alliance of America, held at the Moody Memorial Church, July 23 to 28.

The class of December, 1923, Irie A. Welch, secretary, has issued an interesting and newsy annual bulletin—a record of graduates seeking to walk worthy of their calling and by all means to save some.

C. W. Lau '26, and Mrs. Lau '26, Newton, Ill., conducted a D. V. B. S. at Rose Hill, Ill., for children from Rose Hill, Falmouth, and Hidalgo. The average attendance was eighty-two, and there were seven professed conversions.

Robert A. Cook '30, a senior at Wheaton College, has served for more than a year as pastor of the Gospel Tabernacle of Glen Ellyn, Ill. During that time fourteen members have been added, and a branch Sunday School has been opened in West Chicago. Mr. Cook is president of the Fox River Valley Young People's Fellowship. He was ordained to the ministry in December, 1931.

G. O. Heide '01, Vesper, Kan., has been serving the Lord for seventeen years in a rural Baptist Church, and has been richly blessed in his ministry. He praises God for the time he spent at the Institute and states that he is as interested in it now as he was then.

The second fellowship letter of the class of July, 1930, shows 13 members as having

taken further training; 10 are pastors; 10 engaged in part-time service; 6 homemakers; 5 foreign missionaries; 4 working in institutions and schools; 4 in city and rescue missions; 3 in evangelistic work, 3 still waiting to be led out; 1, a member of the Institute staff.

D. A. Downin '32, a Wheaton College student, engaged this summer in Colportage work in and about Harrisburg, Pa.

Joseph Keating '18, has been connected with the City Rescue Mission at Trenton, N. J., for a number of years. A recent report gives an excellent account of the extent of the work there during the past six months.

Anna P. Stahr '23, Siguatepeque, Honduras, has sent in a very readable account of a trip lasting more than two weeks, which she and three helpers made, visiting homes, holding meetings, and distributing gospel literature. They returned happy and praising God "for our little home where we can have rest and quiet, and where we gain strength to 'Go on.'"

Mrs. J. W. Bergstrom (Thyra Beckman '30), under the Scandinavian Alliance Mission, is in charge of the home for missionaries traveling through the neighborhood of Changan, Shensi, China. She and her husband request prayer that Christ may be glorified through them.

Oliver M. Thomson '30 and Mrs. Thomson (Dorothy H. Higgins '30) Caixa 2, Joazeiro, Bahia, Brazil, S. America, are preaching the Word, and find here one and there one who accepts the Saviour. They close a letter telling of the opposition of the powers of darkness, thus: "So we labor on. The fight is glorious, but we have both been taught to depend much on the Lord."

BORN

To Ewart Stephenson '22, and Mrs. Stephenson, a son, William Ewart, August 10, Kansas City, Mo.

To Charles S. Scott '18, and Mrs. Scott, a son, John Winfield, March 30, Managua, Nicaragua.

To Clayton C. Shepherd '32, and Mrs. Shepherd (Clytie L. McGowan '32), a daughter, Lois Abigail, August 8, Chicago, Ill.

To Otto R. Loverude '23, and Mrs. Loverude, a son, James Knute, August 14, Great Falls, Mont.

To Horace D. Murfin '32, and Mrs. Murfin (Ida Green, Ev. Sch.), a daughter, Phyllis Jean, August 5, Upper Darby, Pa.

To Chester S. Rosborough '30, and Mrs. Rosborough (Mary E. MacLain '31), a daughter, Mary Katherine, August 14, Chicago, Ill.

MARRIED

Paul Nichols and Gladys Moshier '33, August 3. (Place not reported.)

Richard A. Elve '32, and Nellie Louise Vanden Berg '32, August 3, Grand Rapids, Mich.

Claude Ernest Hammond '26, and Louise Clarissa Walker, August 6, Old Orchard, Me. At home, Hudson Center, N. H.

Isaac M. Brubacher '26, and Ruth Hodgson '33, August 26, Oak Park, Ill.

Paul Kenneth Gieser and Margaret Catherine Kirk '33, September 5, Wheaton, Ill.

AT REST

Mancie C. Montgomery '30, at Wauseon, Ohio, entered into rest on June 28, following a major operation. Mrs. Montgomery (Hattie Gottschalk '30) and her baby lad, Paul David, who share the deep sympathy of many friends, will make their home at 4541 Lincoln Ave., Detroit, Mich.

Mrs. Martin J. O'Connor (Maude Racine '16), who with her husband had been engaged in mission work for the past eleven years in northern Wisconsin, was called suddenly into the presence of the King, July 31. Her husband, a young son, and other relatives, find much comfort in the memory of her victorious faith and unselfish service.

Elsie Froehde '19, Mobile, Ala., was called to the higher service of heaven last April.

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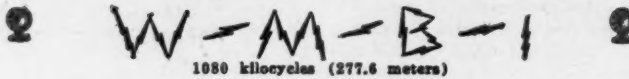
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RADIO STATION



CHANGE OF SCHEDULE

Saturday, September 23, marks the conclusion of the Daylight Saving Time schedule, and the Standard Time schedule will be resumed September 24. The spring and summer months, because of the Daylight Saving Time, made possible the early evening Sunset Hours, which have proved a great blessing because they reach many people who are employed during the day and are not able to hear any of the other programs. However, the resumption of the Standard Time program will bring back the Morning Worship Hour, from 7:00 to 7:30 each week-day morning, and this return will be welcomed by a multitude of listeners, who depend upon these programs for their daily spiritual food.

The Morning Glory Club for boys and girls will also be resumed, beginning Friday, September 29, at 7:00 A. M., Central Standard Time. This is a varied program of gospel songs, Bible stories and Scripture studies for boys and girls, and has been in years past a very interesting and helpful feature. Miss Theresa Worman, who has been conducting the boys' and girls' K.Y.B. Club on Saturday mornings, will assist the other members of the radio staff in the Morning Glory Club during the fall and winter.

A new feature on Monday afternoons, beginning September 25, will be known as "I See by the Papers," and will contain items of scriptural and prophetic interest, as found in the daily press.

The Territorial Staff Band of the Salvation Army is scheduled for programs during the fall season. The first two are on October 1 and 22, 2:30 to 3:30 P. M.

This great band, playing the best in sacred and martial music, is one of the outstanding musical organizations of the country, and its work over W-M-B-I in years past has been a great blessing to our radio audience, who will welcome their return to the air after the summer recess.

SHARING

There is occasion for thanksgiving to God for the increasing number of radio friends and listeners who are sharing in the financial burden of this work. The response to our statements over the air as to the need, has been most encouraging during the past several months. The need is still great, however, and we are trusting that the Lord will raise up many more friends to give regularly to the support of the work so that the radio ministry may continue. Please keep this matter before the Lord in prayer and help us as He enables you to do so.

THREE BIBLE COURSES BY RADIO

The Radio School of the Bible is pleased to announce an unusual trio of subjects for its fall term, beginning Tuesday, October 3. While many thousands residing at every point of the compass will take advantage of simply listening to these thirty-six helpful addresses by the three instructors, others will see the advantage of becoming enrolled. This will mean their having on hand at the time the lecture is broadcast either the typed outlines or the printed textbooks.

The teachers, Rev. W. Taylor Joyce, Iris Ikeler McCord, and Wendell P. Loveless, are well known to the radio audience, and they earnestly covet the prayers of the friends of W-M-B-I. Prayer will mean greater blessing to listeners, and perhaps a larger enrollment. An attractive folder describing the courses, with likenesses of the teachers, will be mailed on request.

The schedule is as follows:

Tuesdays, 3:00-3:30 P. M., October 3 to December 19, "Synthetic Bible Studies," James to Revelation, Rev. W. Taylor Joyce
Fridays, 10:40-11:20 A. M., October 6 to December 22, "The Apostles' Creed," Iris Ikeler McCord

Saturdays, 3:15-3:45 P. M., October 7 to December 23, "Plain Talks on Satan and His Work," Wendell P. Loveless

These periods will be conducted on Central Standard Time. The regular fee of \$1.00 will be charged for each course.

The September Bulletin and Prospectus, combined, illustrated, and free of cost, will be sent by the Director of the Correspondence School to any person who sends in a written request.

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MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sunday, October 1, 8, 15, 22, 29

7:30 A. M.—Swedish Service
11:30 A. M.—North Shore Church Services
1:30 P. M.—Norwegian Service
2:00 P. M.—Service of Worship and Praise

Monday, October 2, 9, 16, 23, 30

7:00 A. M.—Sunrise Service
10:30 A. M.—Devotional Hour
11:30 A. M.—Continued Story Reading—Wendell P. Loveless
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Music
3:30 P. M.—"I See by the Papers"

Tuesday, October 3, 10, 17, 24, 31

7:00 A. M.—Sunrise Service
10:30 A. M.—Music and Short Story Hour
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Radio School of the Bible—Rev. W. Taylor Joyce
3:30 P. M.—Scandinavian Service
12:00 P. M.—Midnight Hour

Wednesday, October 4, 11, 18, 25

7:00 A. M.—Sunrise Service
10:30 A. M.—Shut-in Request Program
12:00 M.—Loop Evangelistic Service
1:00 P. M.—Organ Program and Bible Reading
3:00 P. M.—Sunday School Lesson—Iris Ikeler McCord
3:30 P. M.—Question

Thursday, October 5, 12, 19, 26

7:00 A. M.—Sunrise Service
10:30 A. M.—Music and Missionary Hour—John R. Riebe
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Music
3:15 P. M.—"The Jew"—Rev. Solomon Birnbaum
3:30 P. M.—Feature Program

Friday, October 6, 13, 20, 27

7:00 A. M.—Morning Glory Club
10:30 A. M.—Music and Radio School of the Bible—Mrs. McCord
11:30 A. M.—Continued Story Reading
12:00 M.—Loop Evangelistic Service
3:00 P. M.—Home Hour
3:30 P. M.—Message

Saturday, October 7, 14, 21, 28

7:00 A. M.—Sunrise Service
10:30 A. M.—K. Y. B. Club—Theresa Worman
11:00 A. M.—Church School Period and Music
11:30 A. M.—Jewish Sabbath Service—Mr. Birnbaum
12:00 M.—Organ Program
12:30 P. M.—Message
1:00 P. M.—Specials and Bible Reading
2:00 P. M.—Young People's Hour—Rev. J. Guy Jordan
2:20 P. M.—"Mother Ruth"
2:50 P. M.—Musical Program
3:15 P. M.—Radio School of the Bible—Mr. Loveless

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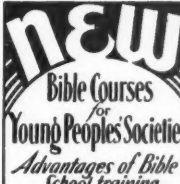
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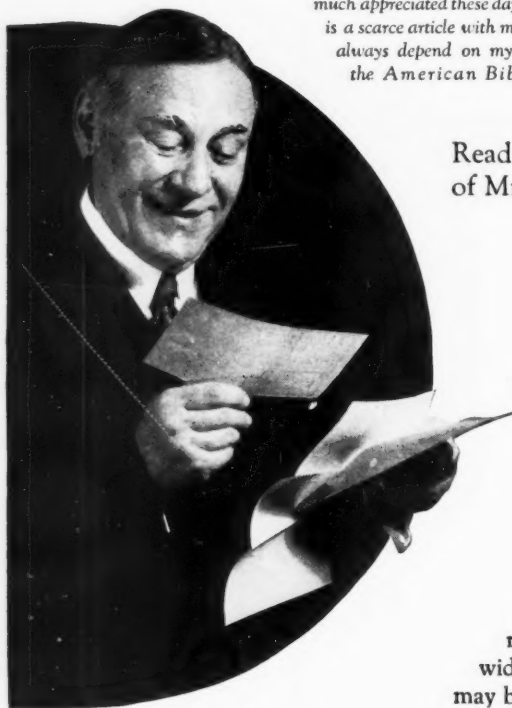
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